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THE BOOK OF THE KINDRED SAYINGS (SAṄYUTTA-NIKĀYA) OR GROUPED SUTTAS

PART II.

THE NIDĀNA BOOK (NIDĀNA-VAGGA)

TRANSLATED BY

MRS. RHYS DAVIDS, M.A.

FELLOW OF UNIVERSITY COLLEGE, LONDON

AUTHOR OF "BUDDHIST PSYCHOLOGICAL ETHICS," "BUDDHISM: A STUDY IN THE BUDDHIST NORM," "PSALMS OF THE EARLY BUDDHISTS," "BUDDHIST PSYCHOLOGY," ETC.

ASSISTED BY

F. L. WOODWARD, M.A.

TRANSLATOR OF "MANUAL OF A MYSTIC," "THE BUDDHA'S PATH OF VIRTUE," ETC.

"Say on, sayers! sing on, singers!
Delve! mould! pile the words of the earth!
Work on, age after age, nothing is to be lost,
It may have to wait long, but it will certainly come in use;
When the materials are all prepared and ready, the architects shall appear!"

WALT WHITMAN.

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EDITORIAL NOTES

We have in the first place a few notes to offer on the translation, in these pages, of the famous schema of the twelve Nidānas, or causal bases.

As to the English renderings here used for the causal formula, it is not pretended that they coincide always with the terms in the original. They have rather been chosen as the least misleading. There is some discussion of them in our translation of the 'Great Suttanta on Causation' (*Dialogues of the Buddha* ii, No. XV), and in our article 'Paṭicca-samuppāda' (*Encyclopædia of Religion and Ethics*). There may be more discussion in this society's forthcoming translation of the *Visuddhi-Magga*. Here then we will be brief.

The title 'Paṭicca-samuppāda,' which is almost certainly a name given by the compilers of the Sutta-Piṭaka, at a later date, to what Gotama is made here to call his 'doctrine by the middle,'[1] means 'causally continuous (or collective) uprising.' *Sankhārā*—that crux of translators—is in this connection perhaps well rendered by karma, and is often so rendered. But it seemed a pity to introduce it, when the original did not give it. For karma might so well have been used, had it been just the needed word. 'Consciousness' is just mind, the mental continuum. 'Name-and-shape' is the old Vedic convenient term for our dual organism, 'name' being resolved in other Suttas into mental factors.[2] 'Sense' (lit. sixfold sphere) is the whole apparatus of sentience, including the recipient and co-ordinating mind. 'Contact,' lit. touch, might here be rendered 'stimulus,' or 'reaction.' My learned friend Professor Stcherbatzky prefers 'sensation,' that is, in this connection. 'Sensation' some translators reserve for *vedanā*, here rendered feeling. It would be perhaps as correct a rendering, in this connection,

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[1] *Dhammo majjhena*. Pp. 13 *ff.* In the Abhidhamma-Piṭaka's second book it is called 'Paccayākāra,' 'causal mode.'

[2] *Majjhima* i, 53.

as to use sensation for *phassa*. Elsewhere, in the Suttas, *vedanā* is described in terms of what we must call feeling—'pleasure, pain and neutral *vedanā*.' But it is always 'feeling-on-occasion-of-sense.' It is never emotion, sentiment. 'Craving,' lit. thirst, is natural or unregenerate desire. 'Grasping' might almost be rendered 'will,' 'impulse to action.' 'Becoming' (*bhava*) is another crux. Described always in terms of the where or how of rebirth, it seems to stand rather for that tendency to, or resultant force for, new birth, which is the outcome of desire and will for life. *But that is not the old way.*

No two translators would agree all the way. Our only general *caveat* is against reading profound metaphysical concepts into this old series. It was not in each word that the depth of the meaning lay. The reader should imagine himself telling a child how in life this brings about that.[1] Then the difficulties may vanish.

The sequence of the terms is only intelligible if they are held, as they are universally held in the modern East, to involve a reference to man's whole life-continuum, not this one little span of it that we in the West miscall 'our life.' Gotama accepted that belief. He lifted it, out of the vague Empedoklean utterances we find in the earlier books, to a fairly clear doctrine of the 'five gati's,' or goings (or destinies). Of such is man's life in the Suttas. And in the causal formula, 'ignorance' and 'activities' refer to the whole of the previous lives: the one is the prior incalculable limit (with implication of want of knowledge as the chief feature of those lives),[2] the other is the collective term for all past action. Next,

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[1] We have likened the form of the series to that of such hoary jingles as 'fire, fire burn stick. Stick, stick beat dog,' etc. (*Buddhism*, Home University Library, p. 96.) So we would say to the child: '. . . Then, when we leave this body, we wake up with a new one, and find we've a mind working it much like the old mind. Now the old mind and the new body we call "name-and-shape. . . ." And if we go on liking what we do and get and have, and wanting it all still, we shall, when the body again dies, wake up with a new body and much the same mind in one of three sorts of worlds. There we shall have been reborn. . . .'

[2] P. 4. Probably a later exegesis. So we might refer to the days of primitive race-ancestors as 'the bad old times.'

from 'consciousness' to 'becoming' is said to comprise this actual life-span, though personally we should carry 'becoming' forward.[1] Lastly, 'birth' (which should always be read as 're-birth') and 'old-age-and-dying' comprise the yet unknown future lives.

We add a few reflections on some features of these Kindred Sayings.

In this volume we have come to some of those doctrines we were wishing five years ago and more to make accessible, in English garb, to interested readers.[2] The present volume contains not more of them than may be counted on the fingers of one hand. Only two of them give titles to groups (*saŋyutta*) of sayings, viz., 'Cause' and 'Incalculable Beginning.' The remainder are inserted incidentally. Of considerable importance, it may be, in our eyes, here they feature as adjuncts. And there are not a few interesting sidelights. The rest is largely repetition. Either the Suttas are identical, or they vary in some detail. The Buddha may have, in his long mission, repeated himself often, with varied touches. Or his church may have recorded some one remembered saying, and many teachers may each have added an application. Such may have been, for instance, the case in 'Dire, brethren, are gains, favours, flattery,' and its concluding exordium (Chap. XVII.), or in the saying beginning 'Incalculable is the beginning, brethren, of this faring on!' (Chap. XV.). Naturally all such recorded variants were fathered on the founder, just as he is made to take upon himself sayings by his disciples of which he approved.[3]

But it must be the work of the historian of the Canon, and not of a mere translator, to sift the accretions from any probably original matter in these swept-up heaps of little Suttas. At this stage the reader must be left to his own sagacity. But it is no easy task to find the live teacher in records that have been handed down as these have been. To a great extent they consist of a stiff framework of words, of formulas, in which no semblance of the living words remains. Great teachers have no need to use formulas. These come into

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[1] *Cf.* p. 3. [2] Vol. I, p. v.

[3] *E.g.*, p. 37, where the Master repeats Sāriputta's sayings.

being later. Yet even the first recorded sermons of the Buddha have not escaped such treatment[1] Nay, even his self-questioning under the quite legendary 'Bôdhi-tree,'[2]—thoughts which he must himself have told if they are in any way an authentic tale—is stiffened up into a formal scheme. And when we find him described as calling this formal scheme his 'doctrine-by-the-middle,'[3] his own words in setting it forth have been utterly lost. Nothing but the formula is remembered!

When pundits approach him, probably to test his dialectic, he is shown rejecting their extremes and their alternatives, and substituting a middle doctrine. But he is not shown as giving the *general* statement of his causal doctrine. That finds its way in elsewhere, as an adjunct! He is made to give only a more or less irrelevant application of that causal doctrine. And we are left to the conclusion that, at the centres, Sāvatthī for chief, where a few genuine sayings of the Founder and many formulas were handed down, the repeaters were intellectually incapable first of retaining, then of compiling, plausible, let alone faithful, reproductions of his teaching. Let the reader try to imagine any live man, especially such a live man as Gotama, expounding a better doctrine in a way so wooden and inept as the talk to Timbaruka. Let him try to imagine the listener responding convinced and enthusiastic. For that matter even the pundit's reply is a formula.

But thick as is the crust of the set word-scheme over these records, some signs of that variety of utterance which is life peep through. The order of the twelve bases is once or twice altered and new terms are introduced (p. 71).[4]

Yet more refreshing is it to find that oasis on p. 26 (XII., § 27), where a causal sequence of joy and happiness is, for this once only, harnessed to the scheme! How might it not have altered the whole face of Buddhism to the West if that sequence had been made the illustration of the causal law!—

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[1] See *Vinaya Texts* i, 95 *f*., 100 *f*, 134 *f*. [2] P. 6.

[3] P. 16 *ff*. Not of course the ethical middle way of the first sermon (*Vinaya Texts* i, 94 *f*).

[4] With this *cf*. the alternative-formula, *Dialogues* ii. 55, and 45. *n*. 1, also the shorter formula, *Dialogues* i. 53

'Conditioned by suffering [comes to pass] faith:
conditioned by faith [comes to pass] joy;
conditioned by joy [comes to pass] rapture;
conditioned by rapture [comes to pass] serenity;
conditioned by serenity [comes to pass] happiness;
conditioned by happiness[1] [comes to pass] concentration;
conditioned by concentration [comes to pass] knowledge and insight into things as they really are.'

And how true! Yet how it is hidden away in this book! How many students of Buddhism have ever seen it? It is true that India, like the rest of the world, was in need of a guide to lead her through the dark valley of the fact that man's wrongdoing brings misery.[2] But a creed for all time and space needs to give equal emphasis to the joy of the good life, and the insight that comes of moral growth to richer life.

But if the doctrine of becoming by way of causal succession could only be retained, after the great teacher's departure, by a formula, then at least the only really general statement of it in the records should have headed formal allusions to it. As Alice in Wonderland would have said: 'Then it ought to be Rule I. . . . not XLII.!' How, when this does occur, is not the exposition made more rational! We need only compare pp. 22, 23, and especially 66 with p. 1. Or that Sutta in the *Majjhima Nikāya* where Gotama waves aside the speculations of the Jain pundit with the words 'Let be, let be the beginning and the end! I will teach you *dhamma*:—if this comes to be, that comes to be. If this ceases, that ceases.' There the application (in terms of *dukkha*) does not even occur But the result of this want of grasp in the early editors is that students have long puzzled over the formula as usually presented, and very few have even known of the existence of the really universal statement, of which the familiar formula is but a particular, striking instance. The discovery of that statement[3] was to the writer, some twenty years ago, like a flash of sunshine in a dark room.

But the way of the editor is strange For it is no less curious that the complementary universal statement to that

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[1] 'Happiness' (*sukha*) is felt well-being, not diffusive gladness.

[2] See *Buddhism* (Home University Library), p. 162*f*. and preceding

[3] On the publication of *Majjhima*, vol ii.

quoted above is omitted from this collection altogether! We refer of course to 'whatever arises through a cause is capable of being suppressed (by suppression of the cause).' This is the practical pendant of the theoretic statement. Yet, though we have to seek through the whole Canon for an instance of it,[1] and though it is put into the mouth of a disciple only, no text is better known throughout Buddhist literature.

We fare no better in the editorial hands over the way in which the Founder is shown teaching another important application of the causal law. We mean the statement of *continuous identity*. The Græco-European law of identity: A = A, banishes all relativity and leaves—nonentity. The Buddhist statement is that of life: A = A-becoming[2]-A_1, A_1 = A_1-becoming-A_2 and so on to A_n. There *is* individuality, personality. But individuality is not something immutably, absolutely identical. *We* change, *we* grow, with whatever 'name-and-shape' happens to be the presentation of us. Crudely and stiffly, in the Sutta,[3] identity and difference, as absolute, are rejected, and then the familiar formula is switched on. Yet what a lovely lesson must it have been in the way it was actually given, showing surely that we may suffer as man, or enjoy as man, for what we did as boy:—same yet different. That we may feel in this life the effects of what we did last life:—same yet different. Could we but have before us the real lesson, we should understand Timbaruka's response.

Another doctrine of importance, occurring here only—that entitled 'Cause, or Causal Relation' (p. 20 *f.*; XII., § 20)[4]—is made a mere supplement to the Sustenance Suttas with which it has nothing to do. Here again we catch a great word of cosmic law, a law persisting unshaken while 'Buddhas' come and go. So he is made to say elsewhere: 'I am but a way-shower.'[5] The fervour of his cry, 'Look you!' seems to pene-

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[1] *Vinaya Texts* i, 146. The Teacher conveys the truth in *Dialogues* ii, 126; *cf.* 153, 177, but the formula is quite different. We only wonder that no Sutta in our book contains the formula.

[2] The German *wird;* the Pali *hoti*, not *atthi*.

[3] P. 18.

[4] *Paccaya.* I fear this title has been omitted in the translation.

[5] *Majjhima* iii, 6; *cf.* 15.

trate the muffling formula closing it in. And in the 'City' Sutta, his way-showing and the ancient Path of the good life (p. 74) reverberate as if he were himself yet talking to us.

Other important sayings with a genuine ring, but treated as incidental, are that about past 'karma' and the present body and mind of us (p. 44), that giving three equivalent terms for mind (p. 65), where the famous monkey-simile occurs, and that giving the refrain of assurance of ultimate salvation, the triumph-song of him who is leading the good life (p. 47 *f.*). The two former passages do not occur elsewhere.

To turn very briefly to other chapters:—in XV., which is peculiar to this Nikāya,[1] with its rare term *anamataggo,* and its forcible warning, here we have what is probably a real saying, reiterated by teachers with possibly their own very monastic complements. The Commentary gives no episode as having drawn forth this utterance, viz., that when we began to be is past man's finding out. But there is a later echo, in a Commentary on the ancient aphorisms called Yoga Sūtras, of what may have been a fallacy of Gotama's day. Namely, that in the wise is 'some understanding of the prior and final limit of Saŋsāra.'[2] And the emphatic rejection of quasi-omniscience, in this chapter, may refer to such a fallacy.

Yet he, *who made no exception of himself* in that repudiation, came to be called *sabb'aññu,* all knowing! And the ultimate beginning. *which he did not reject,* came to be considered as never having been![3] Further, in spite of the simply expressed admission that beings (*sattā*) did 'run on, fare on,' the *Milinda* came to say 'Is there any being (*koci satto*) who goes on from this body to another body? No indeed, sire.'[4] Man is very cruel to his helpers, even when he is setting up golden images of them.

In the little collection on 'Element' (chap. XIV.), the

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[1] Again, briefly, in vols. iii and v.

[2] *Yoga-bhāshya.* See Dr. J. H. Woods' *Yoga System of Patañjali,* Harvard Or. Series, 1914, p. 118. *Cf. Pali-English Dictionary,* Part 1, *s.v.* 'Anamatagga.'

[3] *Visuddhi-Magga,* P T.S. ed. 768.

[4] The Abhidhamma Piṭaka, as a half-way house in point of date, is more careful. It is not *so satto,* not an identical being, who fares on. (*Points of Controversy,* p. 26 *f.*)

emphasis on heterogeneity in elements is discussed in a way suggestive of an Ābhidhammika compiler. The word *dhātu* is much to the fore in the Third Piṭaka; and the subject occupied considerably the early academic culture revealed in such works as the Abhidhammakośa and its commentaries. The ring of the older Suttas is rather to be found in the little dialogue on the subject in *Majjhima* i, 295 = Vol. V. (XLVIII., § 42) of this work.[1] The matter cannot here be discussed. The interest here lies in the general reflections on life as existence under a certain 'set of conditions' or *dhātu* (p. 101, *n* 1). The reaction of this upon feeling is mixed. Hence man's efforts to better his conditions. Pain is the *vis a tergo* by which he seeks betterment.

But the conclusion is monastic. The drawing power of happiness is omitted. We are reminded of a gardener who is placed in a garden that is weedy but has possibilities, and who downs tools and disposes himself to leave. We should not think highly of the gardener. We do not seem to catch the living sayings of the founder.

The remaining chapters are of no small interest. Not doctrinally, but because they afford us sidelights on some of those early followers of whom we know little. It is true that the Lakkhana, 'Mark,' who gives the name to the nineteenth chapter, is met with here only. And we may be sure, without even consulting them, that critics will have judged that 'Mark' referred originally to that rather irritating smile[2] which is made to recur at one heartrending scene after another, and that the questioning brother is a fiction to fit the word.

The smile, for all Buddhaghosa's apology, does not commend Moggallāna to us. He is a little akin to the mighty medicine-man Kassapa of Uruvelā, whom Gotama competed with on his own level, to win a safe position as a teacher. Ānanda might have shed a recurring tear, Sāriputta might have 'uttered moan.' The Master's rejoinder is a saying that recalls his hesitation when beginning to teach gospel. But here it is: 'If they believed me not, it would hurt'—not me, but —'*them.*' What was this saying really intended to convey?

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[1] Discussed in the writer's *Buddhist Psychology*, p. 68 (4).

[2] *Lakkhaṇa* means also feature, sign, anything salient.

In Kassapa called Great (chap. XVI.) we come upon a finer character. He appears a most unlikely man to come forward and take up the heavy task of succeeding such a leader. A confirmed recluse, he even keeps away from his Master when both are aged. There is no sign that the latter saw in him a successor. He only associates Kassapa with himself as a sound teacher. How strange it seems to a modern world, that no word passes between them as to any system of memorizing the records, the first task that the orphaned order actually set about! And in a way of almost incredible *naïveté*.

But Kassapa had the sterling virtue of utter unworldliness. And how sorely that was needed in the Order, not only subsequently, but in the lifetime of the founder, the books show but too well.[1] We can well believe that the formula running through chap. XVII.:—'Dire, brethren, are gains, favours, flattery. . . . Thus and thus must ye train yourselves' was often uttered by Gotama himself, in unwearied admonishing of his followers against being still of the world though not in the world. Was it indeed always unwearied? It was a long life of service, and when we read of the many quarrelsome, greedy, impure, stupid, 'futile' bhikkhus, in Vinaya and Sutta, we venture to believe, that there were hours when he longed to pack them off to what they called the 'low things,'[2] to which they, so many of them, really belonged, and go home with Rāhula. But he was faithful.

Much more might be said if we were presuming to offer this translation to the scholar of Pali literature. The general reader is mostly in our thoughts. And for him there is no problem so near as this:—Where in these pages is Gotama? How much of them, how little, is a blend of (it may be) original sayings clearly or confusedly reproduced, of fillings by ages of successive narrators, of memory-schemes drawn up by teachers, not teachers of the multitude but of orally learning pupils, of efforts, often clumsy, by editors to set down in writing much that had so long been more fluently told? And all

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[1] P. 140 *f.* *Cf. Pss. of the Brethren,* poems of Phussa and Pārāpariya.

[2] *E.g.*, p. 147.

of them, narrators, teachers, editors, were men whose choice of ideals of life differed from that of the rest of the world, differed the more in proportion as they were sincerely not of the world as well as not in it. Through this distorting medium he has to read, and ask himself which sayings, put into the mouth of a certain accredited teacher and 'way-shower' of truth, are *likely* to have come from such a man as he is recorded to have been? Not a brahmin, not a pundit, not a 'Wanderer'; a nobleman born and bred in the purple, albeit of a petty court, a man of singularly independent mind, but single-minded in his long work of helping men to think and to live, a man who left himself, planted by himself, on no pedestal, who left no successor commissioned to see he was so planted—is there anything in these pages that this wise and loving, but very human friend of man would be likely to have said, and to have so said as to win over men of all sorts and conditions?

In the dark days succeeding the completion of Part I, and when other labours were blocking the way, Mr. F. L. Woodward wrote from his new Tasmanian home offering service. With purely disinterested kindness of heart he consented to write for us a draft translation of Part II. 'Joyous and swift is his wisdom' like Sāriputta's. In a few months the typescript was done, completed even to footnotes. This we have used throughout for reference, for suggestion, and to check our translation, for which we alone are responsible. We cannot sufficiently thank him for the brotherly hand that has helped us to keep walking. Not many would have spent well-earned leisure hours in rendering service from across the world like this. Nor is his good will confined to Part II. May life in our next rebirth not find us so far apart!

C. A. F. RHYS DAVIDS.

CHIPSTEAD,
March, 1922.

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THE BOOK OF THE KINDRED SAYINGS

(*SAṄYUTTA-NIKĀYA*)

PART II

THE BOOK CALLED THE NIDĀNA-VAGGA CONTAINING KINDRED SAYINGS ON CAUSE AND OTHER SUBJECTS

CHAPTER XII

THE KINDRED SAYINGS ON CAUSE

1. THE 'BUDDHA' SUTTAS

§ 1 (1). *The teaching.*

THUS have I heard:—The Exalted One was once staying near Sāvatthī at the Jeta Grove in Anāthapiṇḍika's Park.[1] And there the Exalted One addressed the brethren, saying:— 'Brethren!' 'Master!'* responded those brethren. The Exalted One said:—'I will teach you, brethren, the causal law.[2] Listen to it, give your minds thoroughly and I will speak.' 'Even so, lord,' responded those brethren. The Exalted One spake this:—

What, brethren, is the causal law?

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[1] Or the Anāthapiṇḍika Park. The story of the gift of the land, bought from Prince Jeta by the philanthropic millionaire Sudatta (known as Anāthapiṇḍika, Feeder of the Forlorn) to the Buddha and his Order is well known. See *Vinaya Texts* (*SBE*.), iii, 187 *f*.

* *Bhadante.*

[2] *Paṭicca-samuppāda.* Discussion on this term and on those in the formula has been relegated to an introductory note, to reduce footnote matter.

Conditioned by ignorance activities come to pass; conditioned by activities consciousness, conditioned by consciousness name-and-shape, conditioned by name-and-shape sense, conditioned by sense contact, conditioned by contact feeling, conditioned by feeling craving, conditioned by craving grasping, conditioned by grasping becoming, conditioned by becoming birth, conditioned by birth old age-and-death, grief, lamenting, suffering, sorrow, despair come to pass. Such is the uprising of this entire mass of ill. This, brethren, is called [causal] happening.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities; from ceasing of activities ceasing of consciousness; from ceasing of consciousness ceasing of name-and-shape; from ceasing of name-and-shape ceasing of sense; from ceasing of sense ceasing of contact; from ceasing of contact ceasing of feeling; from ceasing of feeling ceasing of craving; from ceasing of craving ceasing of grasping; from ceasing of grasping ceasing of becoming; from ceasing of becoming ceasing of birth; from ceasing of birth old age-and-death, grief, lamenting, suffering, sorrow, despair cease. Such is the ceasing of this entire mass of ill.

It is the Exalted One who spake this. Pleased in mind those brethren took delight in the saying of the Exalted One.

§ 2 (2). *Analysis.*

At Sāvatthī [the Exalted One spake this]:—[1]

'I will teach you, brethren, I will analyze[2] the causal law. Listen to it, give your minds thoroughly and I will speak.'

'Even so, lord,' responded those brethren. The Exalted One spake this:—

What, brethren, is the causal law?

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[1] The text here and frequently in following Suttas merely gives '. . . staying at Sāvatthī . . .' eliding the rest.

[2] *Vibhajissāmi.* The Order of the Sākya Gotama became known betimes as that of the Vibhajjavādins, or Analysis-school. *Cf. M.* ii (Subha Sutta), p. 197; *Points of Controversy*, xxxviii, xl, *f.*

[I have declared this unto you.][1]

And what, brethren, is old age-and-death ?[2]

That which, of this and that being, in this and that group, is decay, decrepitude, breaking up, hoariness, wrinkling of the skin, shrinkage of a life-span, over-ripeness of faculties: this is called old age. That which, of this and that being from this or that group, is falling or decease, separation,[3] disappearance, mortality or dying,[4] accomplishment of time: separation[3] of component factors,[5] laying down of the carcase: this is called death. Thus it is this decay and this dying that is called old age-and-death.

And what, brethren, is birth ?

That which, of this and that being in this and that group, is birth, continuous birth, descent,[6] reproduction, appearance of component factors, acquiring of sense-spheres. This is called birth.

And what, brethren, is becoming ?

Three are these becomings: becoming in Kāma-[worlds][7] becoming in Rūpa-[worlds], becoming in Arūpa-[worlds]. This is called becoming.

And what, brethren, is grasping ?

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[1] The formula of the 'coming to pass' or former section is here repeated in full. See § 1.

[2] *Cf. Dialogues of the Buddha*, ii, 338. 'Old age' = 'decay' = *jarā*.

[3] *Bhedo*, lit. breakage. It has a wider meaning than the 'breaking up' (*khaṇḍiccaŋ*) in the preceding sentence, being used for both 'division' and 'schism.'

[4] *Maccumaraṇaŋ*:—'that is, the dying known as *maccu* (mortal). By this he rejects dying as an annihilation.' *Comy.* Hence *maccu* (Sanskrit, *mṛityu*) must have been a word *associated with* the doctrine of rebirth.

[5] Component factors = *khandha's*, literally, heaps, aggregates, mental and bodily.

[6] 'As if descending, entering, they take conception.' *Comy.*

[7] I leave these terms untranslated. Briefly *kāma* (desire associated with sense) connotes existence in purgatory, or as animal, or as *peta* (*manes*), or as man, or as *deva* in the nearer worlds akin to earth. *Rūpa* (visible form) connotes existence in the further Brahma-, and super-Brahma-world. *Arūpa* (invisible or incorporeal) refers to worlds of abstract conceptions, never in any degree concretely apprehended.

There are these four graspings: grasping of desires, grasping of opinion, grasping of rule and ritual, grasping of soul-theory. This is called grasping.

And what, brethren, is craving ?

There are these six groups of craving: craving for things seen, for things heard, for odours, for tastes, for things tangible, for ideas. This is called craving.

And what, brethren, is feeling ?

There are these six groups of feeling: feeling that is born of eye-contact, feeling that is born of ear-contact, feeling that is born of nose-contact, feeling that is born of tongue-contact, feeling that is born of body-contact, feeling that is born of mind-contact. This is called feeling.

And what, brethren, is contact ?

There are these six groups of contact: eye-contact, ear-, nose-, tongue-, body-, mind-contact. This is called contact.

And what, brethren, is sixfold sense ?

The sense of eye, ear, nose, tongue, body, mind This is called sixfold sense.

And what, brethren, is name-and-shape ?

Feeling, perception, will, contact, work of mind. This is called name. The four great elements and the shape derived from them. This is called shape. This is the name, this is the shape called name-and-shape.

And what is consciousness ?

These are the six groups of consciousness:—eye-consciousness, ear-consciousness, smell-, taste-, touch-, and mind-consciousness. This is called consciousness.

And what are activities ?

These are the three activities:—those of deed, speech and mind. These are activities.

And what is ignorance ?

Nescience concerning ill, its rise, its cessation and concerning the way going to the cessation of ill. This is called ignorance.

So thus, brethren:—'conditioned by ignorance activities, conditioned by activities consciousness,' and so on to 'despair' —such is the uprising of this entire mass of ill.

But from the utter fading out and ceasing of ignorance ceasing of activities, from the ceasing of activities ceasing of consciousness, and so on to 'despair'—such is the ceasing of this entire mass of ill.

§ 3 (3). *The Way* (*or Course*).

. . . staying near Sāvatthī [the Exalted One said]:—'I will teach you, brethren, both the wrong way and the right way. Listen to it, give your minds thoroughly and I will speak.' 'Even so, lord,' responded those brethren.

The Exalted One spake this:—

Which, brethren, is the wrong way? 'Conditioned by ignorance activities come to pass; conditioned by activities consciousness' . . . even [the way of] the uprising of this entire mass of ill. This is called the wrong way.

And which is the right way? 'But from the utter fading away and ceasing of ignorance [comes] the ceasing of activities; from the ceasing of activities [comes] ceasing of consciousness' . . . even [the way of] the ceasing of this entire mass of ill. This is called the right way.

§ 4 (4). *Vipassi.*

. . . staying near Sāvatthī [the Exalted One said]:—

To Vipassi,[1] brethren, Exalted One, Arahant, Buddha Supreme, before his enlightenment, while he was yet unenlightened and Bodhisat, there came this thought:—

§§ 5–9 (5). *Sikhi, etc.*

And to Sikhi, to Vessabhu, to Kakusandha, to Konāgamaṇa, to Kassapa—[to one and all in succession] came this thought:—

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[1] Told also in *Dialogues*, ii, 23 *f*. There the experience of Vipassi alone is given in full, a similar experience being affirmed as having happened to the succeeding Buddhas, including the narrator Gotama. Here commencing in the same way Gotama gives also his own similar experience, though the compilation is, in the middle, condensed, as I have condensed above.

§ 10. *Gotama the Great Seer of the Sākyas.*

And to me, brethren, before I was enlightened, while I was yet unenlightened and Bodhisat, there came this [same] thought :—

Alas! this world has fallen upon trouble. There is getting born and growing old, and dying and falling and being reborn. And yet from this suffering an escape is not known, even from decay-and-death. O when shall escape from this suffering, even from decay-and-death, be revealed ?

Then to me, brethren, came this thought:—What now being present, does decay-and-death come to be ? What conditions decay-and-death ? Then to me thinking according to law[1] came to pass comprehension of insight:—let there be birth, then there is decay-and-death. Decay-and-death is conditioned by birth.

Then to me, brethren, came this thought:—What now being present, does birth come to be ? What conditions birth ? Then to me, thinking according to law,[1] came to pass comprehension of insight:—let there be becoming, then birth comes to be . . . let there be grasping, then becoming comes to be . . . let there be craving, then grasping comes to be . . . let there be feeling, then craving comes to be . . . let there be contact, then feeling comes to be . . . let there be sense, then contact comes to be . . . let there be name-and-shape, then sense comes to be . . . let there be consciousness, then name-and-shape comes to be . . . let there be activities, then consciousness comes to be . . . let there be ignorance, then activities come to be, activities are conditioned by ignorance.

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[1] *Yoniso*, instrumental of *yoni*, lit. matrix. Invariably rendered in the *Comy.* by *upāyena, pātha-, i.e.,* 'by method,' system, order. *Cf.* above i, 131, 320. In *Psalms of the Brethren* I was fain to render this term by a full periphrasis:—

> Thereat arose in me *the deeper thought:*
> *Attention* to the fact and to the cause (verses 269 *ff.*),

yoniso suggesting grasp that was radical, not superficial. *Manasikāro*, thought, came to have the specialized meaning of 'attention' in later books only.

Such verily is this 'activities conditioned by ignorance,' and the rest. Even so is the coming to be of this entire mass of ill.

Coming to be! Coming to be! At the thought there arose in me, brethren, in things not taught before[1] vision,[2] there arose in me knowledge,[3] insight arose, wisdom[4] arose, light[5] arose.[4]

Then, brethren, to me came the thought:—'What now being absent, does decay-and-death not come to be? From the ceasing of what is there ceasing of decay-and-death? Then to me, thinking according to law, came to pass comprehension of insight:—let there be no birth, then decav-and-death ceases. From ceasing of birth ceasing of decay-and-death.

And thus also came to me comprehension of insight into the like concerning birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities, ignorance.

Such verily is this 'ceasing of activities because of ceasing of ignorance,' and the rest. Even so is the ceasing of this entire mass of ill.

Ceasing! Ceasing! At the thought there arose in me, brethren, in things not taught before vision, there arose in me knowledge, insight arose, wisdom arose, light arose.

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[1] *Pubbe ananussutesu dhammesu.* In the *Dialogues* 'not learnt before.' *Suta* is that which is (*a*) heard, and so, in a bookless age, (*b*) learnt. *Anussuta* is 'learnt in order.' 'heard of,' or as we should say, 'taught,' or 'read of.'—In view of the doctrine of previous Buddhas, the phrase is only true as to a limited past. For Gotama's age it was a new gospel.

[2] Lit. eye: 'knowledge with the sense of vision.' *Comy.*

[3] 'As meaning what is known.' *Comy.*

[4] 'As meaning penetration.' *Comy.*

As meaning radiance (luminance, *obhāso*). *Comy.*

2. SUSTENANCE-SUTTAS

§ 11 (1). *Sustenances.*

Thus have I heard:—The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park:—

There are these four sustenances,[1] brethren, for the maintenance of beings that have come to birth or for the forwarding of them that seek to become. Which are the four? Material food, coarse or fine,[2] secondly, contact,[3] thirdly, volition,[4] fourthly, consciousness.[5] These four are the sustenances for the maintenance of beings that have come to birth, or for the forwarding of those that seek to become.

And of these four, brethren, what is the base, whence is the uprising? How are they produced? What causes them?

Craving is their base, from craving is their uprising, craving produces them, causes them to be.

What is the base, whence is the uprising of craving? What produces it? What causes it to be?

Feeling is its base, its uprising, produces it. causes it to be.

And contact is the base, the uprising, the producer, the cause of feeling, sense of contact, name-and-shape of sense, consciousness of name-and-shape, activities of consciousness, and ignorance of activities. Such verily, brethren, is this: 'conditioned by ignorance [are] activities, conditioned by activities [is] consciousness,' and so on. Such is the uprising

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[1] 'Sustenances' (*āhārā*) is lit. conveyers, conveyings (*ā* to, *har* to bring, fetch). The *Comy.* defines: *āhārā* are conditions (*paccayā*), for conditions bring their own fruit (effect). *A.* v, 136 gives ten *āhārā's.*

[2] The *Comy.* repeats the embroidery given in *Expositor*, p. 431 *f.*

[3] The *Comy.* advises us that there is no ulterior significance in the order of the four. On contact, lit. touch, see Introduction and *Expositor*, p. 143.

[4] *Mano-sañcetanā* = '*cetanā* . . .', 'which sustains the three forms of becoming.' *Comy. Cf.* below, pp. 31, 45 *f.*, 70 *f.*

[5] *Viññāṇa* or *cittaṃ*. *Comy.* The *cuti-citta*, or sentience acting at the close of one span of life, as cause, is followed by the *paṭisandhi-viññāṇa*, or reconception-consciousness as effect at the first conscious moment in the new life.

of this entire mass of ill. But from the utter fading away and ceasing of ignorance the ceasing of activities, from the ceasing of these the ceasing of consciousness, and so on. Such is the ceasing of this entire mass of ill.

§ 12 (2). *Phagguna.*

. . . near Sāvatthī . . . the Exalted One was teaching the doctrine of the four sustenances. And when he had named them the venerable Moliya-Phagguna[1] said to the Exalted One:—

Who now is it, lord, who feeds on the consciousness-sustenance ?[2]

Not a fit question, said the Exalted One. I am not saying [someone] feeds on. If I were saying so, to that the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask me 'of what[3] now, lord, is consciousness the sustenance ?' this were a fit question. And the fit answer to it is: the consciousness-sustenance is the cause of renewed becoming, of rebirth in the future. When that

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[1] Moliya = adj. of *molī*, or *cūla*, the hair, grown long, dressed on top of the head and adorned with a jewelled caboche or what not. (The turban is *niveṭhana.*) *Cf. Jāt.* i, 65 (*Bud. Birth-stories,* p. 86). In this case 'he wore when in the world a large coiffure and was called after it.' *Comy.* On the man see below, p. 38, *Majjhima* i, 122. On this Sutta see *Bud. Psy.*, 61 *f.* For another, Phagguna see below, xxxv, § 83.

[2] B. as if to leave no ambiguity here paraphrases '*ko . . . viññāṇāhāraŋ āhāreti* by *ko nāma so yo etaŋ viññāṇāhāraŋ khādati vā bhuñjati vā ti.* See Introduction. Why, asks the *Comy.*, does he leave out the other three? Because they are more obvious conditions of effects. He could see anyone eating food, could easily understand contact-sustenance, say, of a bird feeding its young, and thoughtful volition as when a turtle lays her eggs in sand above highwater mark. But the (new and yet old) mind, that will continue to function in a new body in the process of rebirth, was not so easy to bring under the notion of a 'sustenance,' which conditions the appearance of a new compound or name-and-shape.

[3] *Kissa* is genitive and dative of *ko*, who, as well as of *kiŋ*, what or which, but the context requires the neuter. The paraphrase *katamassa paccayo,* cause of whom, of what or which, is equally unprecise.

is come to pass, is present, the sixfold sense-sphere becomes, and conditioned by the sixfold sense-sphere contact becomes.

Who now, lord, exercises contact ?

Not a fit question, said the Exalted One. I am not saying [someone] exercises contact. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus:—'Conditioned now by what, lord, is contact ?' this were a fit question. And the fit answer there would be: 'conditioned by the sixfold sense-sphere is contact; conditioned by contact is feeling.'

Who now, lord, is it who feels ?

Not a fit question, said the Exalted One. I am not saying [someone] feels. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus:—'Conditioned now by what, lord, is feeling ?' this were a fit question. And the fit answer there would be: 'Conditioned by contact is feeling, conditioned by feeling is craving.'

Who now, lord, is it who craves ?*

Not a fit question, said the Exalted One. I am not saying [someone] craves. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus:—'Conditioned now by what, lord, is craving ?' this were a fit question. And the fit answer there would be:—'Conditioned by feeling is craving. Conditioned by craving is grasping.'

Who now, lord, is it who grasps ?

Not a fit question, said the Exalted One I am not saying [someone] grasps. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus: 'Conditioned now by what, lord, is there grasping ?' this were a fit question. And the fit answer there would be: 'Conditioned by craving is grasping. Conditioned by grasping is becoming.' And so on. Such is the uprising of this entire mass of Ill.

But from the utter fading away and cessation of the sixfold

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* *Tasati.*

sphere of sense-contact, Phagguna, comes cessation of contact, from cessation of contact cessation of feeling, from cessation of feeling cessation of craving . . . of grasping . . . of becoming . . . of birth . . . of decay-and-death, of grief, lamentation, suffering, unhappiness, despair. Such is the cessation of this entire mass of ill.

§ 13 (3). *Recluses and brahmins* (1).

At Sāvatthī [the Exalted One said]:—

Any recluses and brahmins, brethren, who do not know decay-and-death, do not know its uprising, do not know its ceasing, do not know the way leading to its ceasing, . . . who do not know [the nature,] the uprising, the ceasing, the way leading to the ceasing of birth, of becoming, of grasping, of craving, of feeling, of contact, of sense, of name-and-shape, of consciousness, of activities—those recluses or those brahmins are approved neither among recluses as recluses, nor among brahmins as brahmins, nor have those venerable ones even in this present life understood of themselves, nor realized what is the good of being either recluse or brahmin, nor lived in the attainment thereof.

And any recluses or brahmins, brethren, who know [the nature,] uprising, ceasing and way going to the ceasing of each of these things, those recluses, or those brahmins are approved both among recluses as recluses, and among brahmins as brahmins. And those venerable ones have understood of themselves, have realized even in this life what is the good of being a recluse or a brahmin, and have lived in the attainment thereof.

§ 14 (4). *Recluses and brahmins* (2).

At Sāvatthī [the Exalted One said]:—

Any recluses or brahmins, brethren, who do not know these things, do not know the uprising of them, the ceasing of them, the way leading to their ceasing—which things is it they do not know [in this fourfold way]? Decay-and-death,

and birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities—those recluses or brahmins are approved neither among recluses as recluses, nor among brahmins as brahmins. Nor have those venerable ones understood of themselves, nor realized what is the good of being a recluse or a brahmin, nor lived in the attainment thereof.

But those recluses or brahmins, brethren, who know these things—which things is it they know? Decay-and-death, birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities in their nature, their uprising, their ceasing, the way going to their ceasing—those recluses or brahmins are approved both among recluses as recluses and among brahmins as brahmins. And those venerable ones have understood of themselves, have realized what is the good of being a recluse and a brahmin, and have lived in the attainment thereof even in this present life.

§ 15 (5). *The Kaccāyana.*

While the Exalted One was at Sāvatthī the venerable Kaccāyana of that clan[1] came to visit him, and saluting him sat down at one side. So seated he asked the Exalted One, saying:—Lord, we hear the phrase 'right view, right view.'[2] Now how far is there a 'right view'?

This world, Kaccāyana, usually bases [its view] on two things: on existence and on non-existence.[3]

Now he, who with right insight sees the uprising of the

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[1] No comment on this person is made. On Kaccāna's in the Order see *Pss. of the Brethren*, pp. 142, 238. The episode is retold by Ānanda in the third volume of these *Sayings* when he is teaching Channa (iii, Sutta No. 90). *Cf.* H. Warren's translation in *Buddhism in Translations*, p. 165 *f.*

[2] 'In the doubled term the question includes whatever the wise—devas and men—declare to be right vision.' *Comy.* 'We hear the phrase' is, literally, . . . 'is said.'

[3] According to B. Eternalists held that 'in the conditioned world' once existing means always existing; Annihilationists held that nothing existing persisted always. It is on the surface curious that the arguments with the school tending to maintain the former 'extreme'—the

world as it really is, does not hold with the non-existence of the world. But he, who with right insight sees the passing away of the world as it really is, does not hold with the existence of the world.

Grasping after systems, imprisoned by dogmas is this world, Kaccāyana, for the most part. And the man who does not go after that system-grasping, that mental standpoint, that dogmatic bias, who does not grasp at it, does not take up his stand upon it, [does not think]:—'It is my soul!'[1]—who thinks:—'that which arises is just Ill, that which passes away is Ill'[2]—this man is not in doubt, is not perplexed. Knowledge herein is his that is not merely another's. Thus far, Kaccāyana, he has right view.

Everything exists:—this is one extreme. Nothing exists:—this is the other extreme. Not approaching either extreme the Tathāgata teaches you a doctrine by the middle [way]:—Conditioned by ignorance activities come to pass, conditioned by activities consciousness; thus conditioned [arises] name-and-shape; and sense arises, contact, feeling, craving, grasping, becoming, birth, decay-and-death, grief, suffering, . . . even such is the uprising of this entire mass of ill. But from the utter fading away and ceasing of ignorance [arises] ceasing of activities, and thus comes ceasing of this entire mass of ill.

Sabbatthivādins or Sarvāstivādins, given in the Kathāvatthu (*Points of Controversy*, pp. 85 *f.*; *cf.* 375 *f.*) do not cite this Sutta. See *Buddhism*, p. 82 *f.* and Introduction. Existence (*atthitā*) is apparently understood in the Parmenidean sense: incapable of absolute dissolution. The *Comy.* explains the midway vision thus:—no one who discerns the dissolution of phenomena in the conditioned universe is an Eternalist. No one who discerns the evolution of phenomena in it is an Annihilationist.

[1] Feer's text reads *attā na me ti* (wrongly divided in the text). The *Comy.* reads *attā me ti.* Either can be read consistently with the context. We can either read (rendering freely) 'who does not follow those convictions, [who thinks] "it is *not* my soul,"' or 'whose convictions do not lead him to think, "it is my soul."'

[2] So Vajīrā above, part i, p. 70.

§ 16 (6). *Norm-teacher.*

[While the Exalted One was staying] at Sāvatthī, a certain brother came into his presence, and when he had saluted him he sat down at one side and said:—Lord, we hear the word Norm-teacher, Norm-teacher.

If one of you, brother, teaches a doctrine of revulsion from decay-and-death, of its fading away, of the ceasing thereof, this is enough for him to be called* Norm-teaching Brother.

If a brother have practised himself in this revulsion, [making it] fade away and cease, this is enough for him to be called 'one versed in that which is in conformity with the Norm.'[1]

If a brother from revulsion, from [making it] fade away and cease, be set free from any form of grasping, this is enough for him to be called 'one who hath won Nibbāna in this life.'

In the same way you can so call a brother after this threefold manner if he teach, if he practise, if he be in consequence set free from any form of grasping with respect to birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities, ignorance.

§ 17 (7). *The unclothed (ascetic).*

Thus have I heard:—The Exalted One was once staying near Rājagaha, in the Bamboo Grove at the Squirrels' Feeding-Ground.

Now the Exalted One in the early morning dressed himself, and taking bowl and robe entered Rājagaha for alms. And Kassapa the Unclothed[2] saw the Exalted One coming from afar, and seeing him he came up to the Exalted One and greeted him, and when compliments of friendship and courtesy had been exchanged he stood at one side. So standing Kassapa the Unclothed said:—'We would fain ask Master

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* *Alaŋ vacanāya.*

[1] *Cf.* below, p. 28.

[2] We are not given by B. any tradition as to which of the many Kassapas this is; possibly he of *Dialogues*, i, 223; *M.* ii, 125. Another 'Acela'-Kassapa becomes Arahant below, iv, XLI, § 9.

Gotama concerning one point,* if he would give us opportunity of hearing him reply to our question.'

'It is untimely just now for questions, Kassapa. We have entered the village.'[1]

But Kassapa made his request again. And again, and even a third time he received the same reply.

When the Exalted One had thus spoken, Kassapa the Unclothed said:—'It is not many things we are fain to ask of Master Gotama.'

'Ask, Kassapa, what you will.'

'Now then, Master Gotama, is suffering wrought by one's self?'[2]

'Not so verily, Kassapa,' said the Exalted One.

'What then, Master Gotama, is one's suffering wrought by another?'

'Not so verily, Kassapa,' said the Exalted One.

'What then, Master Gotama, is suffering wrought both by one's self and by another?

'Not so verily, Kassapa,' said the Exalted One.

'What then, Master Gotama, has [the] suffering [which is] wrought neither by myself nor by another, befallen me by chance?'*

'Not so verily, Kassapa,' said the Exalted One.

'What then, Master Gotama, is suffering non-existent?'

'Nay, Kassapa, suffering is not non-existent; suffering is.'

'Then Master Gotama neither knows nor sees suffering.'

'Nay, Kassapa, I am not one who knows not suffering nor sees it. I am one that knows suffering, Kassapa, I am one that sees suffering.'

'How now, Master Gotama? To all my questions you have said "not so verily." You have both affirmed that

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* *Desaŋ.*

[1] So the *Comy.*, the phrase otherwise meaning 'within the house, or 'threshold,' not as here, outside it.

[2] *Sayaŋ.* There is no *attā* (unchanging identical soul) who is the maker (of both act and) of the action's unhappy result. *Comy.*

* *Adhicca-samuppannaŋ.*

suffering is, and that you know and see it. Declare then to me, Master, Exalted One,[1] [the nature of] suffering. Teach me, Master, Exalted One, the nature of suffering.'

'"One and the same person both acts and experiences [the results]":—this, Kassapa, which you called at first "suffering self-wrought," amounts to the Eternalist theory.' '"One acts, another experiences [the result]":—this, Kassapa, which to one smitten by the feeling occurs as "suffering caused by another," amounts to the Annihilationist theory.'

To you, Kassapa, the Tathāgata, not approaching either extreme, teaches the Norm by a middle [way]:—conditioned by ignorance activities come to pass, conditioned by activities consciousness; thus arise name-and-shape, sense, contact, feeling, craving, grasping, becoming, birth, decay-and-death, grief, suffering. . . . But from the utter fading away and ceasing of ignorance, activities and the rest, comes the ceasing of activities, consciousness and the rest. Even such is the ceasing of this entire mass of ill.

When this had been said Kassapa the Unclothed said to the Exalted One:—'Most excellent, lord! Most excellent! Just as if a man were to set up that which had been thrown down, or were to reveal that which was hidden away, or were to point out the right road to him who had gone astray, or were to bring a lamp into the darkness, so that those who had eyes could see shapes,—even so, lord, has the lord Gotama shown me his doctrine in various ways. I, even I, lord, betake myself to the Exalted One as my refuge, to the Norm and to the Order. I would leave the world under the Rule of the Exalted One. I would be ordained.'

'He, Kassapa, who, being formerly a votary of another doctrine,[2] desires to leave the world to obtain orders in this Doctrine and Rule, remains on probation for four months. At the end of four months spent in seclusion, the brethren, moved in heart and willing, receive him from the world and

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[1] Note the altered mode of address, as if the wonderful influence exercised by the Teacher's presence had made itself felt.

[2] *Cf. Dialogues*, ii, 168. 'Years' (*vassāni*) is there rendered 'months.'

ordain him to be a brother. Nevertheless, I acknowledge a difference in persons.'

'If, lord, he who, formerly a votary of another doctrine, desires to leave the world, to obtain orders in this Doctrine and Rule, goes on probation for four months, and if at the end of four months spent in seclusion, the brethren, moved in heart and willing, receive him from the world and ordain him to be a brother, *I* will live on probation for four years. At the end of four years so living may the brethren, moved in heart and will, receive me and ordain me as a brother.'

So Kassapa the Unclothed was received under the Exalted One and obtained ordination.

And not long after his ordination the venerable Kassapa, remaining alone and separate, earnest, ardent and strenuous, attained ere long to that supreme goal of the divine life, for the sake of which the clansmen rightly go forth from home into the homeless: yea, that supreme goal did he, by himself, even in this present life, come to understand and realize, namely, that birth was destroyed, that the divine life was lived, that the task was done, that for life in these conditions there was no hereafter.[1]

And that venerable Kassapa became one of the Arahants.

§ 18 (8). *Timbaruka.*

. . . staying near Sāvatthī . . .

Now the wanderer Timbaruka came up to the Exalted One and greeted him: and when compliments of friendship and courtesy had been exchanged, he sat down at one side. So seated he spoke thus to the Exalted One:—

'Now then, Master Gotama, is pleasure and pain brought about by one's self?'

'Not so verily, Timbaruka,' said the Exalted One.

'Well then, are they brought about by another?'

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[1] On this term see above i, 177, *n.* 1. *Comy.*: *aparaŋ khandhasantānaŋ natthi*—'hereafter body-and-mind-continuum there is not.'

'Not so verily, Timbaruka,' said the Exalted One.

'Well then are they brought about by both one's self and another?'

'Not so verily, Timbaruka.' . . .

'But then, are they brought about neither by one's self nor by another, but by chance?'

'Not so verily, Timbaruka.' . . .

'How then, Master Gotama, is there no [such thing] as pleasure or pain?'

'Nay, Timbaruka, there is pleasure and pain.'

'Is it then that Master Gotama neither knows nor sees pleasure and pain?'

'Nay, Timbaruka, I am not one who knows not pleasure and pain, nor sees them. I know, I see pleasure and pain.'

'How now, Master Gotama: to all my questions you have said, "not so verily, Timbaruka." And, being asked as to the existence of pleasure and pain, you affirm they are, and are known and seen by you. Declare to me then, Master Gotama, [the truth about] pleasure and pain. Teach me, Master Gotama, [the truth about] pleasure and pain.'

'The experience and he who experiences[1] [hereafter] are one and the same:—this, Timbaruka, which you at first called "pleasure and pain brought about by one's self"—I declare this is not so.

'The experience and he who experiences [hereafter] are different one from the other:—this, Timbaruka, which by one

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[1] *Sā vedanā so vediyatī ti.* The verb is causal passive of *vidati, vedeti* (to be known or felt), used actively (*v.* Andersen, *Pali Glossary*). The mistaken views which by Timbaruka, as by Kassapa, were expressed in terms partly of action, partly of feeling, are here by Gotama expressed in terms of feeling only. The root *vid, ved* being in its ultimate sense cognitive, I have used 'experience' as making the Master's riddle more intelligible in our tongue. The Commentary again makes it clear that the second clause refers to resulting experience, the first clause to a former experience ('doer's feeling'—*kāraka-vedanā*) as incurring that result. The Middle [Way] shows that the subject of the resulting experience is himself a result of the subject of the causal experience, as much and as little identical as is, say, the tree from the seedling *Cf.* § 17.

smitten by the [after-] experience is called " pleasure and pain brought about by another "—I declare this is not so.

'To you, Timbaruka, the Tathāgata, not approaching either extreme, teaches the Norm by the middle [way]:—Conditioned by ignorance activities [come to pass], by activities consciousness, and so on. Such is the arising of this entire mass of ill. But through the utter fading away and ceasing of ignorance [comes] ceasing of activities, through ceasing of activities ceasing of consciousness, and so on. Such is the ceasing of this entire mass of ill.'

When this had been said, Timbaruka, the Wanderer, spoke thus to the Exalted One:—'Very excellent, Master Gotama . . . I, even I, lord, betake myself to the Exalted One as my refuge, to the Norm and to the Order. May Master Gotama accept me as a follower, as one who from this day forth, as long as life lasts, has taken his refuge therein!'

§ 19 (9). *The wise man [compared] with the fool.*

. . . near Sāvatthī the Exalted One said:—

For the fool, brethren, cloaked by ignorance and tied to craving, this body is wrought on this wise:—there is just this body and names-and-shapes without:—thus this pair. Because of the pair [there is] contact, just six spheres of sense. Touched by these, or by one of them, the fool experiences pleasure and pain.

For the wise man, brethren, cloaked by ignorance and tied to craving this body is wrought on this wise:—there is just this body and names-and-shapes without:—thus this pair. Because of the pair [there is] contact, just six spheres of sense. Touched by these, or by one of them, the wise man experiences pleasure and pain.

'What, brethren, is there here that is different, distinctive, diverse between the wise man and the fool?'

'For us, lord, things have the Exalted One as their root, their guide, their resort.[1] Well indeed were it if the meaning

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[1] Or referee. The *Comy.* draws a picture analogous to that of the animals receiving names from Adam in the book of Genesis, the

of this that he has spoken were to manifest itself in the Exalted One. Hearing it from him the brethren will remember it.'

'Well then, brethren, listen, give your mind thoroughly and I will speak.'

'Even so, lord,' responded those brethren. The Exalted One spake thus:—

The ignorance, brethren, wherewith the fool, whose body is so wrought, is cloaked, the craving whereto he is tied, that ignorance the fool has not thrown off, that craving is not withered away. How is that? The fool has not lived the divine life for the right withering away of ill, therefore the fool at the breaking up of the body is on his way to [another][1] body. He being on his way thither is not set free from birth, nor from old age and death, nor from grievings, from lamentings, from ills, from sorrows, from despairs—I say, he is not set free from Ill.

The ignorance, brethren, wherewith the wise man, whose body is so wrought, is cloaked, the craving whereto he is tied, that ignorance the wise man has thrown off, and that craving is withered away. How is that? The wise man has lived the divine life for the right withering away of ill, therefore the wise man at the breaking up of the body is not on his way to [another sense-] body. He not being on his way thither is set free from rebirth, from old age and death, from grievings, from lamentings, from ills, from sorrows, from despairs—I say, he is set free from Ill.

This, brethren, is how the wise man is different, distinctive, diverse from the fool, namely in that he lives the divine life.

§ 20.

Staying near Sāvatthī the Exalted One said:—

I will teach you, brethren, both causal happening and things as having causally happened. Hear ye this, give your mind thoroughly, I will speak.

'animals' here being contact and the factors of mind. *Cf. Buddhist Psychology*, p. 69.

[1] So *Comy.*:—'is one who goes towards another rebirth-body.'

Even so, lord, those brethren made response to the Exalted One. He said:—

What, brethren, is causal happening?

'Conditioned by rebirth is decay and death':—whether, brethren, there be an arising of Tathāgatas, or whether there be no such arising, this nature of things just stands, this causal status, this causal orderliness, the relatedness of this to that.[1] Concerning that the Tathāgata is fully enlightened, that he fully understands. Fully enlightened, fully understanding he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying 'Behold! Conditioned by rebirth is decay and death.'

'Conditioned by becoming is rebirth[2] . .
conditioned by grasping is becoming . .
conditioned by craving is grasping . . .
conditioned by feeling is craving . . .
conditioned by contact is feeling . . .
conditioned by sense is contact . . .
conditioned by name and shape is sense .
conditioned by consciousness is name and shape
conditioned by activities is consciousness . . .
conditioned by ignorance are activities'—

Whether, brethren, there be an arising of Tathāgatas, or whether there be no such arising, in each this nature of things just stands, this causal status, this causal orderliness, the relatedness of this to that. Concerning that the Tathāgata is fully enlightened, that he fully understands. Fully enlightened, fully understanding he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying: 'Behold! conditioned by this, that comes to be.'

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[1] On these four phrases the *Comy.* has:—'*thitā va sā dhātu*, this-causality (causal state) just stands; there is nowhere any birth, old age, death without cause (*paccayo*); by the next two phrases he teaches just cause; namely, by cause arisen phenomena (*dhammā*) persist, (or stand), therefore cause is called 'causal status.' Cause orders (or fixes) phenomena, therefore it is called orderliness of phenomena. The causes of birth, etc., are specific ("this") causes, and specific causes are just this-relatedness.'

[2] The foregoing paragraph to be understood after each clause.

Thus, brethren, that which here is such wise, not elsewise, not otherwise,[1] the relatedness of this to that:—this, brethren, is called causal happening.

And what, brethren, are things as having causally happened?

Decay-and-death is impermanent, conditioned, arisen causally, is by nature withering away, passing away, fading away, coming to an end.

So too is birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities, ignorance. These also are impermanent, conditioned, arisen causally, are by nature withering away, passing away, fading away, coming to an end. These, brethren, are called things as having causally happened.

Now inasmuch, brethren, as the Ariyan disciple has by right insight well seen even as they really are both this causal happening and things as having causally happened, never doth it arise, verily, that such as he will run back to the past, thinking, 'Did I live in times gone by? Or did I not? What was I in times gone by? How was I then? Or from being what did I become what?'

Or that he will run towards the times to come, thinking, 'Shall I be reborn in a future time, or shall I not? What shall I become in the future? How shall I become in the future? Or, being what, shall I in the future become what?'

Or that he will now become perplexed within himself as to the present day, thinking: 'Am I indeed? Or am I not indeed? What indeed am I? How indeed am I? This person that is I, whence came he, whither will he go?'

Why doth this never arise? In that the Ariyan disciple, brethren, has by right insight well seen even as they really are both this causal happening and things as having causally happened.

[1] *Cf. Dialogues* iii, 251 *f.*

3. The 'Ten Power' Suttas

§ 21 (1). *The Ten Powers* (1).

. . . near Sāvatthī . . . the Exalted One said:—

The Tathāgata, brethren, endowed with the ten powers, and the four confidences,[1] claims the Place of the Bull;[2] he roars the Lion's Roar amid the congregations; he turns the Divine Wheel,[3] saying, Such is material shape, such is its arising, such is its passing away; such is feeling, such is its arising, such is its passing away; such is perception; . . . such are activities . . . such is consciousness, such is its arising, such is its passing away.

Thus: 'this' being, 'that' becomes; from the arising of this, that arises; this not being, that becomes not; from the ceasing of this, that ceases.

That is to say, conditioned by ignorance, activities, conditioned by activities consciousness comes to pass, and so on: such is the uprising of this entire mass of Ill.

But from the utter fading out and cessation of ignorance activities cease; from the ceasing of activities consciousness ceases, and so on: such is the ceasing of this entire mass of Ill.

§ 22 (2). *The Ten Powers* (2).

. . . near Sāvatthī . . . the Exalted One said:—

The Tathāgata, brethren, endowed with the ten powers and the four confidences . . . turns the Divine Wheel:—Such is material shape: and so on.

So 'this' being, 'that' becomes; from the arising of this that arises; this not being, that becomes not; from the ceasing of this, that ceases. That is to say, conditioned by ignorance [come] activities, conditioned by activities consciousness, . . . name-and-shape, sense, contact, feeling, craving,

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[1] The ten powers (*bala*) and the four grounds of confidence (*vesārajja*) are stated in detail, *M.* i, 69 *f.*, the 'Sutta of the Lion's Roar.' *Cf.* above i, 138.

[2] 'The best, the supreme place; the rank of former Buddhas.' *Comy.*

[3] Usually *dhammacakka*, here and in *M.* i, 69, *brahmacakka*.

grasping, becoming, birth, old age-and-death, and grief, lamenting, suffering, sorrow, despair come to pass. Such is the uprising of this entire mass of ill. But from the utter fading away and ceasing of ignorance, activities cease, and thus ceases each of the rest. Such is the ceasing of this entire mass of Ill.

Thus, brethren, the Norm being well declared by me, made manifest, disclosed, brought to light, stripped of its swathings,[1] it is enough for the clansman who has left the world through faith to stir up energy and vow: Verily let skin and sinews and bones wilt in my body, let flesh and blood dry up, yet shall there be upkeep of energy till I have won that which by man's strength, by man's energy, by man's progress may be won![2]

Sadly, brethren, lives the man of sloth, involved in bad, wicked things. Great is the salvation which he fails to win. But he of stirred up energy lives happily, aloof from bad, wicked things. Great is the salvation that he makes perfect.

Not by that which is low, brethren, may the highest be won; by that which is highest may the highest be won. Worthy of praise, brethren, is this divine life. The Teacher has come to you face to face. Wherefore stir up energy that ye may win what is not won, that ye may attain what is not attained, that ye may realize what is unrealized.

Thus will this our leaving the world not be barren, but a fruitful and a growing thing. Verily the necessaries that we enjoy: the equipment of robes, alms, lodging and medicine, though they be humble, shall be to us of great profit and advantage.

For thus, brethren, must ye train yourselves: if a man discern his own good,[3] this is enough to call up earnestness; if

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[1] *Chinna-pilotiko*, having a cut-off tailored garment. See * *Pilotiko*. *Cf. Jāt.* i, 220.

[2] *Cf.* xxi, § 3. This adjuration recurs in other books (*M.* i, 481; *A.* i, 50) as a learner's maxim, and in the later *Jātaka Comy.* (i, 71) is said to have been vowed by Gotama himself in his mental wrestling beneath the Bo-tree. *Cf.* 'The Will in Buddhism,' *JRAS*, 1898, p. 50.

[3] 'Good' and 'salvation' (above) are *attha* and *sadattha* respectively. *Att'attha*, viz., arahantship. *Comy.*

he discern another's good, this is enough to call up earnestness; if he discern both his own and another's good, this is enough to call up earnestness.

§ 23 (3). *Causal association.*

. . . near Sāvatthī . . . the Exalted One said:—

In him who knows, brethren, who sees do I say that the intoxicants are extinct, not in him who knows not, neither sees.

And in what, brethren, in him who knows, in him who sees are the intoxicants extinct?

Thus is material shape, thus is its uprising, thus its passing away. Thus is feeling, thus is perception, thus are activities, thus is consciousness, thus is their uprising, thus their passing away.

Now in extinction the knowledge about extinction:—that I say is causally associated,[1] not the opposite. And what is that which is the cause of knowledge about extinction? Liberation is the answer. I say that liberation is causally associated, not uncausally associated.

And what is that which is the cause of liberation? Passionlessness[2] is the answer. Yea, I say that passionlessness is causally associated with liberation.

And what is that which is the cause of passionlessness? Repulsion is the answer. Yea, I say that repulsion is causally associated with passionlessness.

And what is that which is the cause of repulsion? The knowledge and the vision of things as they really are is the answer. Yea, I say that the knowledge-and-vision of things as they really are is causally associated with repulsion.

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[1] *Sa-upanisa: sa*=together with; *upanisa*=*kāraṇa, paccaya,* cause, motive, reason. According to the *Comy.* the knowledge is that reflective understanding which is possible in the supreme Path-stage called the Fruit of Arahantship. Evil is extinguished and you know both that, and why it is so.

[2] *Virāgo,* translated in the Causal Law as fading away, its more literal meaning.

And what is that which is the cause of the knowledge and insight of things as they really are? Concentration is the answer. Yea, I say that concentration is causally associated with the knowledge and vision of things as they really are.

And what is that which is the cause of concentration? Happiness is the answer. Yea, I say that happiness is causally associated with concentration.

And what is that which is the cause of happiness? Serenity is the answer. Yea, I say that serenity is causally associated with happiness.

And what is the cause of serenity? Rapture is the answer. Yea, I say that rapture is causally associated with serenity.

And what is the cause of rapture? Joy[1] is the answer. Yea, I say that joy is causally associated with serenity.

And what is the cause of joy? Faith is the answer. Yea, I say that faith is causally associated with joy.

And what is the cause of faith? Suffering is the answer. Yea, I say that suffering is causally associated with faith.

And what is the cause of suffering? Birth is the answer. Yea, I say that birth is causally associated with suffering.

And . . . so also is becoming with birth,[2]
. . . grasping with becoming,
. . . craving with grasping,
. . . feeling with craving,
. . . contact with feeling,
. . . the sixfold sense-sphere with contact,
. . . name-and-shape with the sixfold sense-sphere,
. . . consciousness with name-and-shape,
. . . activities with consciousness,
. . . ignorance with activities.

Now therefore, brethren, activities are in causal association with ignorance, consciousness is in causal association with activities, name-and-shape with consciousness, the sixfold sense-sphere with name-and-shape, contact with the sixfold

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[1] Joy (*pāmojja*) the *Comy.* rates as a less powerful state than rapture (*pīti*), leading on to it. This series has never yet won the notice it deserves as a sort of Causal Law formula *in terms of happiness.*

[2] The text continues the full form a little further.

sense-sphere, feeling with contact, craving with feeling, grasping with craving, becoming with grasping, birth with becoming, sorrow with birth, faith with sorrow, joy with faith, rapture with joy, serenity with rapture, happiness with serenity, concentration with happiness, the knowledge and vision into things as they really are with concentration, repulsion with the knowledge and vision into things as they really are, passionlessness with repulsion, liberation with passionlessness, knowledge about extinction [of intoxicants] with liberation.

Just as when, brethren, on some hilltop when rain is falling in thick drops, that water, coursing according to the slope, fills the hillside clefts and chasms and gullies, these being filled up fill the tarns, these being filled up fill the lakes, these being filled up fill the little rivers, these being filled up fill the great rivers, and the great rivers being filled up fill the sea, the ocean—even so, brethren, there is causal association of activities with ignorance, of consciousness with activities, of name-and-shape with consciousness, of the sixfold sense-sphere with name-and-shape, of contact with the sixfold sense-sphere, of feeling with contact, of craving with feeling, of grasping with craving, of [renewed] becoming with grasping, of birth with [renewed] becoming, of sorrow with birth, of faith with sorrow, of joy with faith, of rapture with joy, of serenity with rapture, of happiness with serenity, of concentration with happiness, of the knowledge and vision of things as they really are with concentration, of repulsion with the knowledge and vision of things as they really are, of passionlessness with repulsion, of liberation with passionlessness, of knowledge about extinction [of intoxicants] with liberation.

§ 24 (4). *Sectarian teachers.*

[The Exalted One was once] staying near Rājagaha at the Bamboo Grove.

Now the venerable Sāriputta clothed himself one morning, and taking his bowl and cloak entered Rājagaha on his almsround. Now he thought:—It is too early as yet to go

about Rājagaha for alms: I might go the gardens of the heretical Wanderers. Now the venerable Sāriputta came to those gardens, and after exchanging greetings with those heretical Wanderers and compliments of friendship and courtesy sat down at one side. Then those Wanderers spoke thus to the venerable Sāriputta so seated:—

There are, friend Sāriputta, certain recluses and brahmins, believers in karma, who declare that ill is self-wrought; certain others of them declare ill is wrought by some one other [than one's self]; certain others declare that ill is wrought by both, and certain others that ill is wrought by neither, but happens by chance.

But the recluse Gotama—what does he declare, what does he announce? And how, if we were answering, should we be repeating the views of the recluse Gotama, and should not be misrepresenting him by what is not correct, but should be answering by a doctrine in conformity with his doctrine, and [one whereby] no one who is of his doctrine, a follower of his views, would render himself open to blame?

Friend, the Exalted One has said that ill[1] comes to pass through a cause. Because of what? Because of contact. He who so spoke would be repeating the views of the Exalted One, and would not be misrepresenting him by what is not correct, but would be answering by a doctrine in conformity with his doctrine, and one whereby no one who is of his doctrine, a follower of his views, would render himself open to blame.

In the case of those recluses and brahmins, friend, who believing in karma declare that ill has been wrought by one's own self, this ill was caused by contact. In the case of those of them who declare that ill has been wrought by a different self, this ill too was caused by contact. In the case of those of them who declare that ill has been wrought by both one's own self and by a different self, this ill too was caused by contact. In the case also of those who declare that ill has been wrought by neither, but has happened by chance, this ill too was caused by contact.

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[1] *I.e.*, as a mode of feeling. See p. 15, *f.*, §§ 17, 18.

In no one of these four views of those who believe in karma is it possible to show that those recluses and brahmins will experience feeling without contact.

Now the venerable Ānanda was listening to Sāriputta's talk with the heretical Wanderers. And the venerable Ānanda, after going his almsround in Rājagaha and eating his meal on his return, came into the presence of the Exalted One, saluted him, sat down at one side, and so seated told the Exalted One what that talk had been, even all of it.

Well done, well done, Ānanda! Sāriputta so answering would be answering rightly. I have said that ill happens through a cause. Because of what? Because of contact. So saying one would be a repeater of my sayings; he would not be misrepresenting me by what is not correct, and no one who is of my doctrine, a follower of my views, would thereby render himself open to blame. In each of the four cases, Ānanda, of those recluses and brahmins who believe in karma, ill will have been caused by contact. In no one of these four cases is it possible to show that those recluses and brahmins who believe in karma will experience ill without contact.

I too, Ānanda, was once staying here near Rājagaha in the Bamboo Grove at the Squirrels' Feeding-ground. I, too, finding it too early to make my almsround, bethought me to go to the gardens of the heretical Wanderers. They told me of those four views on karma and asked me, What is the venerable Gotama's view? What has he to announce to us? How answering should we be repeating his views and should not be misrepresenting him by what is not correct?[1] . . . And I answered them even as Sāriputta answered.

Wonderful, lord, marvellous how the whole matter will have been said in one clause. If this matter were spoken in detail, it were deep and it would seem deep.[2]

Well then, Ānanda, let just that reveal itself to you now.

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[1] Repeat as in the preceding episode.

[2] *Cf.* below, § 60; *Dialogues*, ii, 50.

If, lord, they were to ask me:—Decay-and-death, friend Ānanda, what is its basis, what is its coming to pass, how is it brought to pass, what is its cause? I, so asked, should answer:—Decay-and-death, friends, is based on birth, through birth it comes to pass, is brought to pass, birth is its cause. So would I answer.

Further, if they were to ask me the same concerning birth, I should answer, becoming . . is the cause of birth. And I should answer further that becoming is based on grasping, grasping on craving, craving on feeling, feeling on contact, through contact it comes to pass, is brought to pass, contact is its cause.

And, friends, by the utter fading out and cessation of the six spheres of sense there is cessation of contact, from this, cessation of feeling, from this, cessation of craving, from this, cessation of grasping, from this, cessation of becoming, from this, cessation of birth, from this, cessation of decay-and-death, yea, grief, lamenting, ill, sorrow and despair cease. Such is the ceasing of this entire mass of ill.

So asked, lord, so should I make answer.

§ 25 (5). *Bhūmija.*

Now the venerable Bhūmija, arising at eventide from solitary meditation, came into the presence of the venerable Sāriputta, and exchanging greetings with him and compliments of friendship and courtesy sat down at one side, and so seated spoke thus to him:—

There are, friend Sāriputta, certain recluses and brahmins, believers in karma, who declare that happiness and ill have been wrought by one's self; certain others[1] who say that happiness and ill have been wrought by another; certain others who say both cases are true; certain others who say that neither case is true, but that happiness and ill arise by chance.

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[1] In this Sutta the wording at first follows the preceding Sutta *verbatim*. 'Another,' here, is apparently not the 'other' of §§ 17, 18. *Cf.* p. 31.

Herein, friend Sāriputta, the Exalted One what has he to tell us? And how, if we were answering, should we be repeating his views correctly and not be misrepresenting him, nor rendering ourselves open to blame?

The Exalted One has said, friend, that happiness and ill come to pass through a cause, to wit, contact.

In the case of those recluses and brahmins who believe in karma, however they say that happiness and ill have been wrought, it was because of contact that they came to pass.

In no one of those four views is it possible to show that those recluses and brahmins will experience happiness or ill without contact.

Now Ānanda was listening, and he went into the presence of the Exalted One and told him all. And the Exalted One praised [Sāriputta through[1]] him and confirmed all that he had said[2] [and spake yet further]:—

Where there have been deeds, Ānanda, personal weal and woe arise in consequence of the will there was in the deeds. Where there has been speech—where there has been thought, personal weal and woe arise in consequence of the will there was in the speech—in the thought.

Either we of ourselves, Ānanda, plan those planned deeds conditioned by ignorance, whence so caused arises personal weal and woe, or others plan those planned deeds that we do conditioned by ignorance, whence so conditioned arises personal weal and woe. Either they are done deliberately, or we do them unwittingly.[3] Thence both ways arises personal weal and woe. So also is it where there has been speech, where there has been thought. Either we plan, speaking, thinking deliberately or others plan, so that we speak, think unwittingly. Thence arises personal weal and woe. In these six cases[4] ignorance is followed after.

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[1] The foregoing is repeated in full

[2] From here I have not condensed.

[3] Not knowing the consequences, like children imitating their parents' actions in religious services, etc. Their actions are instigated (*sasankhārena*). So *Comy. Cf. Bud. Psy. Eth.* 34, *n.* 1, and *Expositor*, 207.

[4] 3 × 2, viz. deed, word, thought; deliberate, unwitting.

But from the utter fading away and cessation of ignorance, Ānanda, those deeds are not, whence so conditioned arises personal weal and woe. Neither is that speech, nor that thought. As field they are not; as base they are not; as wherewithal they are not; as occasion[1] they are not, that so conditioned there might arise personal weal and woe.

§ 26 (6). *Upavāna.*

The Exalted One was once staying near Sāvatthī.

Now the venerable Upavāna[2] came into the presence of the Exalted One, saluted him, sat down at one side, and so seated said to him:—'Lord,[3] there are certain recluses and brahmins who declare that suffering has been wrought by one's self, some, that it has been wrought by another self, some, that it has been wrought by both, some, by neither. What hereon has the Exalted One to announce to us and how answering, should we be representing his views aright?

I have said, Upavāna, that suffering happens through a cause, to wit, because of contact. Saying this you would be representing my views aright. And whichever view the recluses and brahmins declare concerning suffering, that holds true; never without contact will they experience suffering.

§ 27 (7). *The Causal Relation.*

. . . near Sāvatthī the Exalted One said:—

Activities, brethren, come to pass conditioned by ignorance, consciousness conditioned by activities, name-and-shape by consciousness, sense by name-and-shape, contact by sense, feeling by contact, craving by feeling, grasping by craving, becoming by grasping, birth by becoming, old age-and-death

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[1] The *Comy.* elucidates these three terms thus: as field for growth, . . . as base for building, . . . as wherewithal for a cause, as occasion for a reason.

[2] On this thera who for a time was Gotama's body-servant, before Ānanda, see above, i, 220 *f.*; *Pss. of the Brethren*, pp. 140, 350.

[3] The Sutta is from this point the same *verbatim* as No. 24, and is therefore much condensed.

by birth, hence grief, suffering . . . even such is the uprising of this entire mass of ill.

And what, brethren, is old age-and-death ?

That which, of this and that being, in this and that group, is decay, decrepitude, breaking up, hoariness, wrinkling of the skin, shrinkage of a life-span, overripeness of faculties: this is called old age. That which of this and that being, from this or that group, is falling or decease, separation, disappearance, mortality or dying, accomplishment of time, separation of component factors, laying down of the carcase: this is called death. Thus it is this old age and this death that is called old age-and-death.

From the uprising of birth uprising of old age-and-death. From the ceasing of birth ceasing of old age-and-death. Just this Ariyan eightfold path is the way going to the ceasing of old age-and-death, to wit, right view, right aim, right energy, right speech, right action, right livelihood, right mindfulness, right concentration.

[And the nature, the uprising, the ceasing, the way going to that ceasing, of each the other stages hath been told you.[1]]

Now inasmuch, brethren, as the Ariyan disciple knows the causal relation thus, knows the uprising of the causal relation thus, knows the cessation of the causal relation thus, knows the way going to the cessation of the causal relation thus, he is what we call the Ariyan disciple who has won the view, who has won vision, who has arrived at this good doctrine, who sees this good doctrine, who possesses the knowledge of the trained man, who possesses the wisdom of the trained man, who has won to the stream of the Norm, who has the Ariyan insight of revulsion, who stands knocking at the door of the Deathless.[2]

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[1] *I.e.*, as in § 2, the distinguishing feature here being the full application in detail of the 'Four Ariyan (or noble) Truths.' The descriptions in § 2 constitute the application of the First Truth only:—*what* is *x* ?

[2] *Amata*, *i.e.* Nibbāna So the *Comy* , which calls these titles Path-terms (*i.e.*, of the fourfold Path: Streamwinner to Arahant), and 'the Ariyan' one who has 'got past' the worldlings or 'many folk.'

§ 28 (8). *The Brother.*

When he was staying near Sāvatthī the Exalted One addressed the brethren saying:—[1]

In this religion,[2] brethren, the brother knows what is decay-and-death, knows its uprising, knows its ceasing, knows the way going to its ceasing. He knows likewise birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities; he knows what they each of them are, their uprising, their ceasing, and the way going to their ceasing.[3]

Now inasmuch, brethren, as the brother knows decay-and-death . . . its uprising and ceasing and the way thus, knows birth [and each other factor] thus, he is what we call a brother who has won the view, won the vision, arrived at this good doctrine, sees this good doctrine, possesses the wisdom of the trained man, has won the stream of the Norm, has the Ariyan insight of repulsion, stands knocking at the door of the Deathless.

§ 29 (9). *Recluses and brahmins* (1).

When he was staying near Sāvatthī [the Exalted One addressed the brethren saying]:—[4]

Those recluses and brahmins, brethren, whoever they be, who do not understand decay-and-death in this manner, who do not understand both it and its uprising, its ceasing, and the way going to its ceasing, nor understand likewise birth and all other factors of this entire mass of ill,[5] they are not approved as recluses among recluses, nor as brahmins among brahmins; nor have those venerable ones thoroughly known,

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[1] The text condenses the opening to Sutta § 1.

[2] *Idha*, lit. 'here'; often paraphrased as above (*imasmiṃ sāsane*) in Commentaries

[3] The text follows the preceding Sutta, and is practically a replica of that.

[4] *Cf.* Sutta § 13.

[5] To and including 'activities.'

attained to and realized for themselves even in this present stage of life the meaning and goal[1] of what it is to be a recluse or a brahmin.

And those recluses and brahmins, brethren, whoever they be, who do understand each and all of these things after that manner, they are approved . . . they have thoroughly known, attained to and realized for themselves even in this present stage of life the meaning and goal of what it is to be a recluse or a brahmin.

§ 30 (10). *Recluses and brahmins* (2).

. . . And those recluses and brahmins, brethren, whoever they be who do not know decay-and-death, nor its uprising, nor its ceasing, nor the way going to its ceasing, that they will endure passing[2] beyond decay-and-death, this verily cannot be.

Likewise for each of the other factors [in the conditions of suffering].[3]

But those recluses and brahmins who do know each factor after this manner,[4] that they will endure passing beyond decay-and-death [and all that causes suffering], this verily can be.

4. Kalāra the Nobleman.[5]

§ 31 (1). *Become.*

The Exalted One was once staying near Sāvatthī.

And there the Exalted One addressed the venerable Sāriputta:—

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[1] *Attha* means matter, meaning, object and thing sought, and profit, good or salvation. No word is harder to translate adequately.

[2] Or persist (*thassanti*, from *tiṭṭhati*).

[3] To and including 'activities.'

[4] Namely, of the 'Four Truths,' as in the two preceding Suttas.

[5] Sutta No. (2) gives the name to this chapter.

It is said, Sāriputta, in the Parāyana[1] in the Question of Ajita:—

*They who have mastered well the truth of things,**
And they the many learning in thy Rule,
Of these the wisdom in the way they fare
I ask, dear sir. Speak thou of this to me.[2]

Of that which is here concisely uttered, Sāriputta, how should the meaning be regarded in detail?

When he has thus said, Sāriputta was silent. And a second and a third time the Exalted One addressed him by the verse and by the question. But Sāriputta was silent.[2]

See you, Sāriputta, that 'this has come to be'? See you, Sāriputta, that 'this has come to be'?

'This has come to be,' lord—thus by right insight he sees, as it really is; and seeing it in this way he practises revulsion from it, and that it may fade away and cease. He sees by right insight continual becoming from a certain sustenance, and seeing that in this way as it really is, he practises revulsion from continual becoming from a sustenance, and that it may fade away and cease. From the ceasing of a certain sustenance that

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[1] This is the last section in the Sutta Nipāta. The citation shows the historical priority of at least this portion of it to this portion of the *Kindred Sayings*. It is noteworthy that Buddhaghosa does not refer to the Sutta-Nipāta, nor even name the Parāyana. This may suggest that his readers would know it well enough. But in none of the 19 quotations from this work in the Visuddhi-Magga does he name either the work, or any section save certain Suttas in it. Parāyana may be roughly rendered 'The Quest.'

* *Sankhātadhammā.*

[2] The *Comy.* attributes this hesitation of the chief disciple not to the nature of the problem, but to the intention of the Master:—by which way is he wishing to teach through me? By *khandhas*, by elements, by external perception, by causal law? The Master gives the required hint: *bhūtaṃ*, become (*i.e.*, says B., 'born, produced, a name for the mental and bodily organism'). And Sāriputta follows up with the terms 'becoming' (*sambhavaṃ*, the prefix *sam* means for the *Comy.* continuity or increased intensity), *āhāra* (sustenance, *i.e.* cause), and the principle of causation. See *M.* i, 260. *Cf.* my *Buddhism*, 225.

which has come to be is liable to cease—so he sees by right insight as it really is. And seeing that in this way, he practises revulsion from that which is liable to cease, and that it may fade away and cease

Of such, lord, is the man who is being trained

And how, lord, is a man one who has 'mastered well the truth of things'?

This has come to be,' lord—thus by right insight he sees as it really is, and seeing that in this way, because of revulsion at that which has come to be, because of its fading away and ceasing he becomes free, grasping at nothing.* He sees by right insight, as it really is, continual becoming from a certain sustenance, and seeing that in this way, because of revulsion at continual coming to be from a sustenance, because of its fading away and ceasing, he becomes free, grasping at nothing. From the ceasing of a certain sustenance, that which has come to be is liable to cease—thus he sees by right insight as it really is. And seeing that in this way, because of revulsion at that which is liable to cease, because of its fading away and ceasing, he becomes free, grasping at nothing.

Of such, lord, is the man who has 'mastered well the truth of things.'

Now thus, lord, of that which is said concisely in the Ajita-questions of the Parāyana, to wit,—

> *They who have mastered well the truth of things,*
> *And they the many learning in thy Rule,*
> *Of these the wisdom in the way they fare*
> *I ask, dear sir. Speak thou of this to me—*

I do judge to be the meaning in detail.

Well done, well done, Sāriputta! 'This has come to be'—all that you have said hereon I here repeat and confirm. So is the meaning in detail to be considered.

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* *Anupādā.*

§ 32 (2). *Kalāra.*

[The Exalted One was once] staying near Sāvatthī.

Now the brother Kalāra of the nobles[1] went into the presence of the venerable Sāriputta, and exchanging with him greetings and the compliments of friendship and courtesy, sat down at one side. So seated he said this:—

'Moliya-Phagguna,[2] friend Sāriputta, has renounced the training and turned to lower things.'

'Then that venerable brother will not have found comfort in this Norm and Discipline.'

'I gather that the venerable Sāriputta has found comfort in this Norm and Discipline.'

'*I* have no doubt about it, friend.'

'But as to the future, friend?'

'*I* am not worried about it, friend.'

Then the venerable Kalāra the noble rose from his seat, went into the presence of the Exalted One, and saluting him sat down at one side. So seated he said: 'I know, lord, that the venerable Sāriputta has declared [he has won saving] knowledge, that birth is [for him] destroyed, that the divine life has been lived, that what was to do is done, that there is nothing further of these conditions.'[3]

Then the Exalted One addressed a certain brother:— Come thou, brother, tell my word to Sāriputta:—The Master, friend Sāriputta, is speaking to you.

Even so, lord, responded that brother, and he went and told the venerable Sāriputta.

Even so, friend, responded Sāriputta, and he came into the presence of the Exalted One, saluted him and sat down at one side.

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[1] Probably a gens name. He is not met with elsewhere.

[2] See above, p. 9.

[3] One of the formulæ of Arahantship as won. The word *aññā* is only used in this connection. See S. vi, *Indexes*, Preface; *Buddhism*, 1912, p 216. 'Of these conditions' lit. 'of the suchness.'

To him so seated the Exalted One said:

Is it true, Sāriputta, that you have declared [you have won saving] knowledge:—that birth is destroyed, the divine life lived, done that which was to do, and that there is for you nothing further of these conditions?

Not in these words, lord, not in this form did I speak of the matter.

In whatever way, Sāriputta, a clansman declares [the winning of saving] knowledge, the declaration must be considered as such.

But did I not say, lord, that I did not speak of the matter in those words, in that form?

If they were to ask you, Sāriputta:—How do you know, friend Sāriputta, how do you see that you have won saving knowledge, that birth is destroyed, the divine life lived, that done what was to do, and that there is for you nothing further of these conditions, what would you answer?

If they were to ask me thus, lord, I should thus make answer:—It is because, friend, in [the word] 'destroyed' I have discerned that the basis of birth is destroyed—through this I know that these things are true of me. Thus should I make answer.

But if, Sāriputta, they should ask you:—But birth, friend Sāriputta, on what is it based, whence is its uprising, by what is it produced? what is its cause? how would you make answer?

If they were to ask me thus, lord, I should thus make answer:—Becoming, friend, is the base, the cause of birth, the source of its uprising, of its production.

But if, Sāriputta, they should ask you:—But becoming, on what is it based, whence is its uprising, by what is it produced, what is its cause? . . .

I should thus, lord, make answer:—Grasping is the base, the cause of becoming. . . .

But if, Sāriputta, they should ask you:—But grasping, on what is it based, whence is its uprising, by what is it produced? . . .

I should thus, lord, make answer:—Craving is the base, the cause of grasping. . . .

But if, Sāriputta, they should ask you:—But craving, on what is it based, whence is its uprising, by what is it produced? . . .

I should thus, lord, make answer:—Feeling is the base, the cause of becoming.

But if, Sāriputta, they should ask you:—How is it, friend Sāriputta, that when you know, when you see, blissful[1] feeling is not present with you?

If I should be thus asked, lord, I should make answer:—There are these three [modes of] feeling, friend—which three? Pleasant, painful, neutral feeling. Now these three modes are impermanent. And when it is discerned that that which is impermanent is painful, blissful feeling is not present. Thus asked, thus, lord, should I make answer.

Well done, Sāriputta, well done! Moreover the way to answer just this in brief is 'Whatever is felt is concerned with pain.'

But if, Sāriputta, they should ask you:—But by what deliverance is it, friend Sāriputta, that you have confessed that saving knowledge:—'perished are intoxicants, lived the divine life, done what was to be done, nothing further of these conditions:—this I know':—how would you make answer?

If I were thus asked, lord, I should thus make answer:—By self-deliverance, friend,[2] by the destruction of all grasping I live with such a clear mind that the intoxicants flow no more and I admit no [immutable] Soul.[3] Thus asked thus should I make answer.

Well done, well done, Sāriputta! This verily is the way to answer just this matter in brief:—That which the recluse calls intoxicants—concerning these I have no doubts; they are cleaned out; I am not worried about them.

Saying this the Exalted One rose from his seat and entered his cell.

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[1] *Sunandī.*

[2] *Ajjhattaṃ vimokkhā.* By emancipation from within. *Comy.*

[3] *Cf.* the word-play in Vinaya Texts ii, 13: Thus, brethren, do men of worth make known their [winning saving] knowledge: they state the fact (*attha*) and do not bring in the Self (*attā*).

Thereupon, not long after the Exalted One had gone away, the venerable Sāriputta addressed the brethren:—

When, friends, the Exalted One asked me the first question of which I had had no previous experience, I was slow-witted. But as soon as he graciously accepted my [answer to the] first question, then I thought thus:—If the Exalted One were to ask me concerning this matter varying the words and the form for a day, or for a night, for a day and a night, nay, for two, three, four, five, six, even seven days and nights, I would make answer to him the while varying the words and the form.

Then Kalāra the noble rose from his seat, and going into the presence of the Exalted One, saluted him, sat down at one side, and told him of that 'lion's roar' that Sāriputta had roared concerning the questioning and the answering.

Well has Sāriputta, brother, penetrated the causal nature of things! And because he has so well penetrated it, I might ask him concerning that matter varying words and form for as long as he says, and he would be able to make answer accordingly.

§ 33 (3). *The bases of knowledge* (1).

Near Sāvatthī [the Exalted One addressed the brethren saying]:—

I will teach you, brethren, the four and forty bases of knowledge. Listen to this, give your minds thoroughly, and I will speak.

Even so, lord, responded the brethren.

The Exalted One spake this:—What, brethren, are the four and forty bases of knowledge?

Knowledge in the nature of decay-and-death, in its uprising, its ceasing and in the way going to its ceasing. Knowledge in the nature of birth, of becoming, of grasping, of craving, of feeling, of contact, of sense, of name-and-shape, of consciousness, of activities, knowledge in the uprising of each, in their ceasing, in the way going to their ceasing:—these, brethren, are what we call the four and forty bases of knowledge.

And the nature of decay-and-death I have told you,[1] and how it arises, how it ceases, and what is the way going to that ceasing.

Now inasmuch, brethren, as the Ariyan disciple knows decay-and-death thus . . . herein has he knowledge in the doctrine. He by this doctrine which is seen, discerned, not a matter of time,[2] won, plunged into, shapes his way of thought both as to the past and the future, thus:—

'Any recluses and brahmins who in bygone times have thoroughly known decay-and-death, its uprising, its ceasing, the way going to its ceasing, they all of them have thoroughly known it even thus, even as I do now. And any recluses and brahmins who in the days to come will thoroughly know decay-and-death . . . they all of them will thoroughly know it thus, even as I do now':—

This is his retrospective knowledge [3]

Inasmuch, brethren, as the Ariyan disciple has well cleansed, well purified these two knowledges—knowledge in doctrine and retrospective knowledge—he is called an Ariyan disciple who has won the view, won vision, has arrived at this gospel, sees this gospel, possesses the knowledge of the trained man, the lore of the trained man, has won to the stream of the Norm, an Ariyan with the insight of revulsion, he stands knocking at the door of the Deathless.[4]

And all this I say respecting birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, the activities and ignorance.

§ 34 (4). *Bases of knowledge* (2).

When staying at Sāvatthī the Exalted One said:—I will teach you, brethren, the bases of knowledge in sevenfold groups. Listen to this . . .

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[1] *Cf.* §§ 2, 28.

[2] 'Instant in fruition,' *Vis. M.* 216.

[3] *Anvaye ñānaŋ*, lit. knowledge in the succession, series. According to the *Comy.* the reflective thought on the course of training ending in mastery (*paccavekkhana-ñāṇaŋ*: lit. re-down-looking knowledge). *Cf.* much of the Commentary to the Anthologies, where such retrospect stimulates to metric utterance.

[4] *Cf.* above, §§ 27, 28.

What are these groups?

Knowledge that decay-and-death is conditioned by birth.

Knowledge that where birth is not there is no decay-and-death.

Knowledge that in times gone by decay-and-death were conditioned by birth.

Knowledge that then also where birth was not there was no decay-and-death.

Knowledge that in time to come decay-and-death will be conditioned by birth.

Knowledge that then also where birth is not there will be no decay-and-death.

Whatever is knowledge of the law of cause, that is also knowledge of that which is by nature perishable, transient, fading away, tending to cease.

And each of the other steps in the causal law of ill may be set forth according to these seven bases of knowledge.[1]

§ 35 (5). *Conditioned by ignorance* (1).

When at Sāvatthī the Exalted One said:—Conditioned by ignorance, brethren, activities come to pass; conditioned by activities consciousness . . . [and ye know the rest and that] such is the uprising of this entire mass of ill.

Now what, lord, is decay-and-dying? And whose is this decay-and-dying?[2]

Not a fit question, said the Exalted One. You might ask this double question, brother, or you might say, decay-and-death is one thing, but [the person] who grows old and dies is another thing—if you did so, both [pairs of questions] would be the same in meaning, different only in form. Where, brother, there is the view:—'soul and body are one and the same,' or the view, 'soul and body are different things,' there there is no divine living. The Tathāgata reaches neither

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[1] The text simply repeats each step with the formulæ given above.

[2] Neither does the *Comy.* specify the questioner.

of these two extremes; he teaches a Middle [Way], and says:—Conditioned by birth is decay-and-dying.

. . . [Now that brother questioned the Exalted One after this manner concerning each of the factors in the Causal Method, and he was answered after the same manner in the case of each factor.][1]

But, brother, from the utter fading out and ceasing of ignorance these disorders, these disagreements, these distortions,[2] all whatever they be,—the asking first what is decay-and-dying and then whose is this decay-and-dying, or decay-and-dying and he to whom it comes are different one from the other, or to say soul is body, or soul and body are different things—all such props become cast out, they have been cut off at the root, made like the stump of a palmtree, made things that have ceased to be, so that they cannot grow up again in the future.

And this is true of each factor in the Causal Method.

§ 36 (6). *Conditioned by ignorance* (2).

This Sutta is a repetition of the preceding Sutta with the following variety in composition. The brethren are addressed throughout, and no brother interpolates 'unfit questions' calling for the reproof 'No fit question.' The peroration begins only at 'all such props' *and occurs only at the end.*

§ 37 (7). *Not yours.*

While at Sāvatthī the Exalted One said:—

This body, brethren, is not your own, neither is it that of any others.[3] It should be regarded as brought about by action of the past, by plans,[4] by volitions, by feelings.

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[1] To and including 'the activities.' 'Soul' = *jīva*.

[2] *Cf.* above i, 155. The comment on the three terms here is a little different, and is given in Index ii, at * *visukāyitāni*.

[3] This is to be understood as the same doctrine set out in Nos. 17, 18. Your present *kāya* (body, person) is not an entity always self-identical, nor is it different from an entity other than any past 'you' It is the outcome of the *kāyas* in the past series of your lives. The *Comy.* bears out this interpretation. [4] But *Comy.*: *paccayehi kato*.

Now here, brethren, the well-taught Ariyan disciple gives his mind thoroughly and systematically to the causal law, to wit, 'this being, that comes to be; from the arising of this, that arises; this not being, that ceases; from the ceasing of this, that ceases.' To wit, conditioned by ignorance activities [come to be], conditioned by activities consciousness, *and so on*. Even such is the uprising of this entire mass of ill. But from the utter fading away and ceasing of ignorance, activities cease, from the ceasing of activities consciousness ceases, *and so on*. Even such is the ceasing of this entire mass of ill.

§ 38 (8). *Will* (1).

At Sāvatthī the Exalted One said:—

That which we will, brethren, and that which we intend to do and that wherewithal we are occupied[1]:—this becomes an object for the persistence of consciousness.[2] The object being there, there comes to be a station of consciousness. Consciousness being stationed and growing, rebirth of renewed existence takes place in the future, and here from birth, decay-and-death, grief, lamenting, suffering, sorrow, and despair come to pass. Such is the uprising of this entire mass of ill.

Even if we do not will, or intend to do, and yet are occupied about something, this too becomes an object for the persistence of consciousness . . . whence birth . . . takes place . . .

But if we neither will, nor intend to do, nor are occupied about something, there is no becoming of an object for the persistence of consciousness. The object being absent, there comes to be no station of consciousness. Consciousness not being stationed nor growing, no rebirth of renewed existence takes place in the future, and herefrom birth, decay-and-death, grief, lamenting, suffering, sorrow and despair cease. Such is the ceasing of this entire mass of ill.

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[1] *Anuseti*, to sit down about.

[2] B. qualifies *viññāṇa* here as *kammaviññāna*.

§ 39 (9). *Will* (2)

. . . [1]That which we will, and that which we intend to do, and that wherewithal we are occupied:—this becomes an object for the persistence of consciousness; the object being there, there comes to be a station of consciousness. Consciousness being stationed and growing, there comes to pass descent of name-and-shape; because of name-and-shape, sense; because of sense, contact; because of contact, feeling . . . craving . . . grasping . . . becoming . . . birth . . . decay-and-death . . . grief, lamenting, suffering, sorrow, despair. Such is the uprising of this entire mass of ill.

Even if we do not will, or intend to do, yet if we are occupied about something, this too results in the same.

But if we neither will, nor intend to do, nor are occupied about something, there is no becoming of an object for the persistence of consciousness. The object being absent, there comes to be no station of consciousness. Consciousness not being stationed or growing, there comes to pass no descent of name-and-shape; hence cessation of sense . . . of contact . . . of feeling . . . of craving . . . grasping . . . becoming . . . birth . . . decay-and-death. . . . Such is the cessation of this entire mass of ill.

§ 40 (10). *Will* (3).

. . . While at Sāvatthī the Exalted One said:—

That which we will, brethren, and that which we intend to do, and that wherewithal we are occupied:—this becomes an object for the persistence of consciousness. The object, being there, becomes a station of consciousness. Consciousness being stationed and having grown, there comes a bending; there being a bending, there is a going to a coming;[2] there being a going to a coming, there is decease and rebirth; there being decease and rebirth, birth, old age-and-death happen in the

[1] As in § 38.

[2] *Āgati-gati.* *Āgatimhi gati hoti* (there comes to be a going, in, or with respect to coming). *Comy.*

future, and grief, lamenting, suffering, sorrow, and despair. Even such is the uprising of this entire mass of ill.

This happens also if we do not will, or intend to do, but are occupied about something.

But if we do not will, nor intend to do, nor are occupied about something, these things do not happen Even such is the ceasing of this entire mass of ill.

5. The Housefather.

§ 41 (1). *The fivefold guilty dread* (1).

. . . at Sāvatthī.

Now housefather Anāthapiṇḍika came into the presence of the Exalted One, saluted him, and sat down at one side. To him, so seated, the Exalted One said:—

When, housefather, for the Ariyan disciple the fivefold guilty dread[1] is mastered, when his are the four possessions of the Streamwinner, and when he has well seen, well penetrated by insight the Ariyan Law,[2] he if he desire it may declare himself by himself:—I am he for whom purgatory is perished, I am he for whom the womb of beasts is perished, I am he for whom the Peta-realm is perished, I am he for whom perished is the Waste, the Woeful Way, the Downfall. Streamwinner am I! Not for me is the falling back. I am sure, having enlightenment as my goal!

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[1] *Pañca bhayāni verāni*, in the title *pañca verabhayāni*. The *Comy.* calls them *cetanāyo*, volitions. *Vera* = hostile, from *vīra*, heroic. The Sutta occurs in *Anguttara* v, 182 *f.*

[2] *Ñāyo.* Often used in apposition with *dhamma* and *kusala.* See *Dialogues*, ii, 167 (my *Buddhism*, p. 89 *f.*); *Majjhima* i, 181; *Saṃyutta*, v. 19; above i, 240, where 'truth' replaces *ñāya*. Identified with *kalyāṇadhammatā, kusaladhammatā* ('law of righteousness, of goodness'), *Anguttara* ii, 36. Buddhaghosa quotes a text which says that the Causal Law and the Eightfold Path are both *ñāyo*.

Which 'fivefold guilty dread' has he mastered ?

(1) That guilty dread which even in this life the taker of life, conditioned by his lifetaking engenders, the guilty dread which he engenders also for a future state, the mental suffering too, the sorrow which he experiences:—he abstaining from taking life has mastered this guilty dread.

(2) That guilty dread which even in this life the taker of what is not given, conditioned by that taking engenders, the guilty dread as to a future state also which he engenders, the mental suffering too, the sorrow which he experiences:—he abstaining from taking that which is not given has mastered this guilty dread.

(3) That guilty dread which even in this life he who acts wrongly in sense-desires, conditioned by that wrong action engenders; the guilty dread also as to a future state which he engenders; the mental suffering too, the sorrow which he experiences:—he abstaining from wrongful action in sense-desires has mastered this guilty dread.

(4) That guilty dread which even in this life the liar, conditioned by lying engenders, the guilty dread also as to a future state which he engenders; the mental suffering too, the sorrow which he experiences:—he abstaining from lying has mastered this guilty dread.

(5) That guilty dread which even in this life he who persists in indulging in strong drinks, conditioned by that indulging engenders; the guilty dread also as to a future state which he engenders, the mental suffering too, the sorrow which he experiences:—he abstaining from that indulgence has mastered this guilty dread.

This fivefold guilty dread has he mastered.

Which 'four possessions of the Streamwinner' are his ?

In this religion, housefather, the Ariyan disciple possesses unwavering faith in the Buddha[1]:—He it is, the Exalted One, Arahant supremely enlightened, proficient in wisdom and

[1] *Cf.* vol. i, 282. The text is a formula and identical. The rendering here is more literal.

righteousness, Wellfarer, Worldknower, peerless Driver of men to be tamed, Teacher, Buddha of devas and men, Exalted One.

He is possessed of unwavering faith in the Doctrine;—Well proclaimed by the Exalted One is the Norm, [a gospel] for the things we see, not a matter of time, [bidding man] come and see, guiding him on, to be understood by the intelligent, each for himself.

He is possessed of unwavering faith in the Order:—Well practised is the Exalted One's Order of disciples, upright is their practice, practised are they in the Law[1], practised in right lines of action, to wit, the four pairs, the eight groups of persons, this the Exalted One's Order of disciples, worthy of offerings, of oblations, of gifts, meet to be reverently saluted, the world's peerless field for merit.

He is possessed of the virtues dear to Ariyans, kept unbroken, intact, unspotted, unblemished, enfranchizing,[2] praised by the intelligent, unperverted, conducive to concentration.

His are these four possessions of the Streamwinner.

And which is the Ariyan truth that he has well seen by insight, well penetrated?

Here, housefather, the Ariyan disciple thoroughly and systematically gives his mind to the Causal Law, thus:—This being, that comes to be; this not being, that does not come to be. From the arising of this, that arises; from the ceasing of this, that ceases. Namely activities are conditioned by ignorance, consciousness is conditioned by activities, and so on. Even such is the uprising of this entire mass of ill. But from the utter fading away and cessation of ignorance activities cease, from the ceasing of activities consciousness ceases, and so on. Even such is the ceasing of this entire mass of ill.

And when, housefather, for the Ariyan disciple this fivefold guilty dread is mastered, when his are the four possessions of the Streamwinner, and when he has by insight well seen and penetrated this Ariyan truth, he, if he desire it, may declare himself by himself:—I am he for whom perished is purgatory,

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[1] *Ñāya*. See 47, *n*. 2. [2] Reading *bhujissāni*. *Cf. Dialogues*, ii, 85.

perished the womb of beasts, perished the Peta-realm, perished is the Waste, the Woeful Way, the Downfall. Streamwinner am I! Not for me is the falling back. I am sure, having enlightenment as my goal.

§ 42 (2). *The Fivefold Guilty Dread* (2).

At Sāvatthī . . .

The same discourse as the foregoing delivered to 'very many brethren.'

§ 43 (3). *Ill.*

At Sāvatthī . . . the Exalted One said:—

I will teach you, brethren, how ill arises and how it passes away. Listen to it. . . .

What, brethren, is the arising of ill?

Because of sight and visible objects visual consciousness arises, contact is the clash of the three; feeling is conditioned by the contact, craving by the feeling. This, brethren, is the arising of ill.

And because of hearing and audible objects consciousness of sound arises, because of nose and odorous objects consciousness of smell arises, because of tongue and sapid objects consciousness of taste arises, because of body the tangible consciousness of body arises, and because of mind and things mind-consciousness arises, *with the same results in each case.* This is the arising of ill.

And what, brethren, is the passing away of ill?

Because of sight and visible objects visual consciousness arises; contact is the clash of the three; feeling is conditioned by the contact, craving by the feeling. By the utter fading away and ceasing of the craving, grasping ceases, by the ceasing of the grasping, becoming ceases, by the ceasing of becoming, birth ceases, by the ceasing of birth decay-and-death, grief, lamenting, suffering, despair cease. Such is the ceasing of this entire mass of ill.

Such is it also in the case of the other senses.

This, brethren, is the passing away of ill.

§ 44 (4). *The world.*

At Sāvatthī . . .

I will teach you, brethren, how the world comes to be and passes away. Listen to it. . . .

The discourse is the same as the foregoing, 'world' *being substituted for* 'ill.'

§ 45 (5). *Ñātika.*[1]

Thus have I heard:—the Exalted One was once staying at Nātika in the Brick Hall.[2]

Now the Exalted One, meditating in solitude, gave utterance to that way of setting forth the Doctrine:—Because of sight and visible objects (*even as it is told above*).

And at that time a certain brother stood overhearing the Exalted One. Then the Exalted One saw him standing and overhearing, and seeing him, he spake thus unto him:—'Didst thou hear, brother, this our way of setting forth the Doctrine?' 'Even so, lord.' 'Do thou learn this way, brother, do thou master it. It belongs to thy good, brother, this way of setting forth the Doctrine, it is of the rudiments of the divine life.'

§ 46 (6). *A certain* [*brahmin*].

When the Exalted One was staying at Sāvatthī a certain brahmin came into the presence of the Exalted One, and exchanged greetings with him, and in courteous and friendly converse sat down at one side. So seated he said to the Exalted One:—

'What [say you] here, Master Gotama:—He who does the deed, is he the one to experience?'[3]

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[1] See below, p. XIV, 2, § 13. On Ñātika, or Nādika, or the [illegible] see *Dialogues*, ii, 97 *f. n.* 1, 237; *Vin. Texts*, ii, 108. Here the *Comy.* calls it the village of the two kinsmen (*Ñātikā*).

[2] A public resthouse, 'made of "iṭṭhaka" s.' *Comy.*

[3] *Cf.* above, §§ 17, 18, 25.

'He who does the deed and he who experiences are the same:—this, brahmin, is one extreme.'

'Well, then, Master Gotama, [what of this:]—he who does the deed is not the same as he who experiences?'

'He who does the deed is not the same as he who experiences:—this, brahmin, is the other extreme.

The Tathāgata, not approaching either of these extremes, teaches you a Doctrine by a middle [way]:—conditioned by ignorance activities, conditioned by activities consciousness, *and so on.* Such is the arising of this entire mass of ill. But by the utter fading away and ceasing of ignorance activities cease, by the ceasing of activities consciousness ceases, *and so on.* Such is the ceasing of this entire mass of ill.'

And when he had thus spoken, that brahmin said:—Wonderful, Master Gotama, wonderful! . . . May the reverend Gotama accept me as his follower from to-day henceforth while life lasts as one who has taken refuge in him!

§ 47 (7). *Jānussoṇi.*

While the Exalted One was staying at Sāvatthī, Jānussoṇi the brahmin[1] came into his presence and exchanged greetings with him. . . . Seated at one side Jānussoṇi said:—

'What [say you] here, Master Gotama:—everything is?'[2]

'Everything is:—this, brahmin, is one extreme.'

'Well then, Master Gotama:—nothing is?'

'Nothing is:—this, brahmin, is the other extreme.

The Tathāgata, not approaching either of these extremes, teaches you a Doctrine by a middle [way]:—conditioned by ignorance activities, conditioned by activities consciousness, *and so on.* Such is the uprising of this entire mass of ill. But from the utter fading away and ceasing of ignorance activities cease, from the ceasing of activities consciousness ceases, *and so on.* Such is the ceasing of this entire mass of ill.'

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[1] A frequent interlocutor of the Buddha, wealthy and learned, residing at Manasākata in Kosala. *Dialogues,* i, 300. He is encountered in all the Nikāyas. According to the *Comy.* on *Anguttara* i, 56, the name was in reality a title conferred by royal warrant. MSS. spell it variously.

[2] *Cf.* above, § 15.

And when he had spoken thus, Jānussoṇi the brahmin said:—'Wonderful, Master Gotama . . . may the reverend Gotama accept me as his follower from to-day henceforth. . . .'

§ 48 (8). *The Brahmin wise in world-lore.*[1]

At Sāvatthī a world-wise brahmin came into the presence of the Exalted One, and exchanged greetings with him. . . . Seated at one side he said thus to the Exalted One:—

'What [say you] here, Master Gotama:—everything is?'

'"Everything is"—that, brahmin, is the chief world-wisdom.'

'Well then, Master Gotama:—nothing is?'

'"Nothing is":—that, brahmin, is the second world-wisdom.'

'Well then, Master Gotama, everything is a unity?'

'"Everything is a unity":—that, brahmin, is the third world-wisdom.'

'Well then, Master Gotama:—everything is a plurality?'

'"Everything is a plurality":—that, brahmin, is the fourth world-wisdom.

The Tathāgata, not approaching any of these extremes, teaches you a Doctrine by a middle [way]:—conditioned by ignorance activities come to pass, conditioned by activities consciousness, conditioned by consciousness name-and-shape, conditioned by name-and-shape sense, contact by sense, feeling by contact, craving by feeling, grasping by craving, becoming by grasping, birth by becoming, decay-and-death, with grief, lamenting, suffering, sorrow, despair comes to pass by birth. Such is the uprising of this entire mass of ill. So from the utter fading away and ceasing of ignorance activities cease, from the ceasing of activities consciousness ceases, and so also name-and-shape and the rest cease. Such is the ceasing of this entire mass of ill.'

When he had thus spoken, the world-wise brahmin spake thus to the Exalted One:—'Wonderful, Master Gotama, wonderful! May the reverend Gotama accept me as his

[1] *Lokāyatika. Cf.* a discussion of *lokāyata* knowledge by Rhys Davids, *Dialogues*, I, 166-72.

follower from this day henceforth as long as life shall last as one who has taken refuge in him.'

§ 49 (9). *The Ariyan disciple.*

At Sāvatthī the Exalted One addressed the brethren, and said:—The well taught Ariyan disciple, brethren, does not [wonder]:—How now? What being, what comes to be? From the arising of what, what arises?[1] There being what, does name-and-shape come to be? There being what, does sense come to be? There being what, does contact come to be? . . . or feeling? or craving? or grasping? or becoming? or birth? or decay-and-death? Nay, brethren, the well taught Ariyan disciple has come to know, without depending upon another, that here: this being, that comes to be; from the arising of this, that arises.[2] There being consciousness, name-and-shape comes to be. There being name-and-shape, sense comes to be. There being sense, contact comes to be. Thus too comes feeling to be, and craving, grasping, becoming, birth, decay-and-death. Thus it is he knows that of such is the arising of the world.

Nor does the Ariyan disciple, brethren, [wonder]:—How now? There not being what, what does not come to be? From the ceasing of what does what cease?[3] There not being what, does name-and-shape not come to be? There not being what, does sense not come to be? There not being what, does contact not come to be? . . . or feeling? or craving? or grasping? or becoming? or birth? or decay-and-death? Nay, brethren, the well taught Ariyan disciple has come to know, without depending upon another, that here: this not being, that does not come to be. From the ceasing of this, that ceases.[3] That there not being consciousness, name-

[1] The clauses:—'There being what, do activities come to be? There being what, does consciousness come to be?' are found in only one MS., a Burmese, used by Feer.

[2] 'There being ignorance, activities arise; there being activities, consciousness arises.' This also is found only in the one Burmese MS.

[3] The corresponding clauses (see preceding note) also occur only in this Burmese MS.

and-shape does not come to be. That there not being name-and-shape, sense does not come to be. That there not being sense, contact does not come to be. That thus too feeling does not come to be, nor craving, nor grasping, nor becoming, nor birth, nor decay-and-death. Thus it is he knows that thus this world ceases.

When, brethren, the Ariyan disciple thus knows as it really is the coming to pass and the passing away of the world, he is what we call Ariyan disciple who has won the view, won vision, has arrived at this Norm, sees this Norm, his is the knowledge of the trained man, the lore of the trained man, has won to the stream of the Doctrine; he is Ariyan with the insight of revulsion, he stands knocking at the door of the Deathless.[1]

§ 50 (10). *The Ariyan disciple* (2).

This is verbatim like the foregoing, save that the final paragraph is slightly different :—

And when, brethren, the Ariyan disciple thus knows as it really is the coming to pass and the passing away of the world, he is what we call Ariyan disciple who has won the view, he sees this Norm, his is the knowledge of the trained man, he has won to the stream of the Doctrine, he is Ariyan with the insight of revulsion; he stands knocking at the door of the Deathless.

6. 'The Tree' Suttas.

§ 51 (1). *Pondering.*

Thus have I heard:—The Exalted One was once staying near Sāvatthī at the Jeta Grove in Anāthapiṇḍika's Park. There he addressed the brethren, saying:—'Brethren!'[2] 'Lord!' they responded. The Exalted One said:—'In how many ways should a brother when pondering ponder for the complete right destroying of ill?'

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[1] See §§ 27, 28, 33.

[2] See p. 1, *.

'For us, lord, things have the Exalted One as their root, their guide, their resort. Well indeed were it if the meaning of this that he has spoken were to manifest itself to the Exalted One. Hearing it from him, the brethren will remember it.'

'Well then, brethren, listen, give your mind thoroughly and I will speak.'

'Even so, lord,' responded those brethren. The Exalted One spake thus:—

In this religion, brethren, a pondering brother ponders:— This diverse and manifold ill that arises in the world as old age and death:—what is this ill based on, how comes it to pass, what brings it forth, what causes it? What being there, does old-age-and-death come to be? What not being there, does old age-and-death not come to be?

He pondering comes to know that this diverse and manifold ill, that arises in the world as old age and death, is based on birth, comes to pass by birth, is brought forth by birth, is caused by birth. There being birth, old age-and-death comes to be; there not being birth, old age-and-death does not come to be. He comes to know old age-and-death, he comes to know its arising, he comes to know its ceasing, and he comes to know the way going to its ceasing.

Thus practising, he becomes a brother 'who walks according to Doctrine.'[1]

This man, brethren, we call a brother who has wholly practised for the complete destroying of ill, for the ceasing of old age and death.

Then again pondering, he ponders in the same way concerning the cause of becoming, of grasping, of craving, of feeling, of contact, of sense, of name-and-shape, of consciousness, of activities. And he comes to know that activities are based on ignorance, have arisen through ignorance, have been brought forth by ignorance, are caused by ignorance. That there being ignorance, activities come to be; that there not being ignorance, activities do not come to be.

He comes to know activities, he comes to know their

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[1] See § 16, and **anudhammacārī*.

uprising, he comes to know their ceasing, and he comes to know the way going to their ceasing.

Thus practising he becomes a brother who walks according to doctrine.

This man, brethren, we call a brother who has wholly practised for the complete destroying of ill, for the ceasing of activities.

If, brethren, a man who is ignorant plans an act of merit, consciousness is on its way to merit; if he plans an act of demerit, consciousness is on its way to demerit; if he plans an act that is stationary,* consciousness is on its way to that which is stationary. But when in a brother ignorance is banished and wisdom has arisen, because of the fading away of ignorance and the arising of wisdom, he does not plan an act of merit, he does not plan an act of demerit, he does not plan an act that is stationary. Not planning, not willing, he grasps at nothing whatever in the world; not grasping he is not perturbed; unperturbed, he is of and by himself utterly well.[1] And he knows that 'birth is perished. The divine life is lived. Done is what should be done. There is no more of these conditions!'

If he feels a pleasant feeling he knows it is transient, he knows it is not clung to, he knows it has no lure for him. If he feels a painful feeling, he knows it is transient, he knows it is not clung to, he knows it has no lure for him. If he feels a neutral feeling he knows it is transient, he knows it is not clung to, he knows it has no lure for him.

If he feels a pleasant feeling, he feels that feeling with detachment. If he feels a painful feeling, . . . if he feels a neutral feeling, he feels that feeling with detachment.

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* *Ānañjaṃ.*

[1] *Parinibbāyati.* Here where we should have valued a comment the *Comy.* is silent. This difficult term, meaning literally he is wholly extinct (as to all evil), is used not only for the attainment of the unrevealed *summum bonum* at the last death, but also for other accomplishment, such as the pulling a man out of a bog, and the completed training of a horse (*Majjhima* i, 45, 446). That the allied word Nibbāna conveyed a sense of perfect wellbeing appears in such a passage as *Majjhima* i, 508 *f.* *Cf.* my *Buddhism*, p. 177 *f.*

When he feels a feeling that his powers have reached their limit, he knows that he feels such a feeling. When he feels a feeling that life has reached its term, he knows that he feels such a feeling. He knows that, at the breaking up of the body, from the end of his life here, all that he has felt, all that lacked lure for him will grow cold, and bodies will be left on one side.

It is just as if a man, brethren, were to draw out from a potter's oven a heated jar and were to place it on a smooth portion of earth, so that the heat could there cool off and the sherds dry up. Even so when the brother feels a feeling that his powers have reached their limit, or when he feels a feeling that life has reached its term, he knows that he feels such a feeling. He knows that, at the breaking up of the body, from the end of his life here all that he has felt, all that lacked lure for him will grow cold, and bodies will be left on one side.

What think you, brethren, would a brother for whom the intoxicants[1] are perished plan either an act of merit, or an act of demerit, or an act that is stationary ?

'He would not, lord.'

'Or if all activities were absent, would there from the ceasing of activities be any consciousness manifested ?'

'It would not, lord.'

'Or if consciousness were absent, would there from the ceasing of consciousness be any name-and-shape manifested ?'

'It would not, lord.'

'Or if name-and-shape were absent, would there from the ceasing of name-and-shape be any sensation manifested ?'

'It would not, lord.'

'Or if sensation were absent, would there from the ceasing of sensation be any contact manifested ?'

'It would not, lord.'

'Or if contact were absent, would there from the ceasing of

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[1] *Khīn'āsavo.* See above i, p. 20, *n.* 4. A usual name for a saint or Arahant is *khīṇāsava.*

contact be any feeling manifested? Similarly, would any craving, any grasping, any becoming, any birth, any old age and death be manifested?'

'It would not, lord.'

'Well done, well done, brethren. So is it, brethren, not otherwise is it. Believe me, brethren, be convinced of this, be ye without doubt herein, without hesitation:—just this is the end of ill.'

§ 52 (2). *Grasping.*

While staying at Sāvatthī the Exalted One said:—

In him, brethren, who contemplates the enjoyment that there is in all that makes for grasping, craving grows. Grasping is conditioned by craving. Becoming is conditioned by grasping. Birth is conditioned by becoming. Decay-and-death is conditioned by birth. Grief, lamenting, suffering, sorrow, despair come to pass. Such is the uprising of this entire mass of ill.

It is just as if there should be a blazing bonfire of ten or twenty or thirty or forty loads of faggots; thereon a man should throw from time to time dry grasses, should throw dry cow-dung, should throw dry faggots. Verily such a great bonfire so fed, so supplied with fuel, would burn for a long while.

Even so in him who contemplates the enjoyment that there is in all that makes for grasping, craving grows, and is the condition of grasping; so becoming, birth, decay-and-death follow, grief, lamenting, suffering, sorrow, despair come to pass. Such is the uprising of this entire mass of ill.

In him, brethren, who contemplates the misery that there is in all that makes for grasping, craving ceases. When craving ceases, grasping ceases, so also becoming, birth, decay-and-death, grief, lamenting, suffering, sorrow, despair cease. Such is the ceasing of this entire mass of ill.

It is just as if there should be a blazing bonfire of ten, or twenty, or thirty, or forty loads of faggots; thereon no man should from time to time throw dry grasses, dry cow-dung, dry sticks. Verily that great bonfire, when the first laid fuel

were come to an end, and it were not fed by other fuel, would without food become extinct.

Even so in him who contemplates the misery that there is in all that makes for grasping, craving ceases, and hence grasping ceases, becoming, birth, decay-and-death, and sorrow cease. Such is the ceasing of this entire mass of ill.

§ 53 (3). *Fetters.*

While staying at Sāvatthī the Exalted One said:—

In him, brethren, who contemplates the enjoyment that there is in all that makes for enfettering, craving grows. Grasping is conditioned by craving. Becoming is conditioned by grasping. Birth is conditioned by becoming. Decay-and-death is conditioned by birth. Grief, lamenting, suffering, sorrow, despair come to pass. Such is the uprising of this entire mass of ill.

It is just as if, brethren, because of oil and because of wick, an oil-lamp were to be burning, and in it from time to time a man were to pour oil and to adjust a wick. Verily such an oil-lamp so fed, so supplied with fuel would burn for a long while.

Even so in him who contemplates the enjoyment that there is in all that makes for enfettering, craving grows, and is the condition of grasping; so becoming, birth, decay-and-death follow; . . . suffering comes to pass. Such is the uprising of this entire mass of ill.

In him, brethren, who contemplates the misery that there is in all that makes for enfettering, craving ceases, grasping ceases, so also becoming, birth, decay-and-death, grief, lamenting, suffering, sorrow, despair cease. Such is the ceasing of this entire mass of ill.

It is just as if, because of oil and because of wick, an oil-lamp were to be burning, and in it no man should from time to time pour oil or adjust a wick. Verily such an oil-lamp, when its first fuel were come to an end, and no other food were brought to it, would without food become extinct.

Even so in him who contemplates the misery that there is in

all that makes for enfettering, craving ceases, and hence grasping ceases, becoming, birth, decay-and-death, and sorrow cease. Such is the ceasing of this entire mass of ill.

§ 54 (4). *Fetters* (2).

This Sutta is word for word the same as § 53, save that the statement of doctrine, positive and negative, does not precede, as well as follow the simile.

§ 55 (5). *The great tree* (1).

While at Sāvatthī the Exalted One said:—

In him, brethren, who contemplates the enjoyment of all things that make for grasping, craving grows, and is the condition of grasping, grasping is the condition of becoming, so birth, decay-and-death, and suffering come to pass. Such is the uprising of this entire mass of ill.

It is just as if there were a great tree, the roots whereof going downward and across bring upward all the juice.* Verily, brethren, such a great tree so fed, so supplied with fuel would stand for a long while.

Even so in him who contemplates the enjoyment of all things that make for grasping craving grows, causing grasping, whence come to pass becoming, birth, decay-and-death, . . . suffering. Such is the uprising[1] of this entire mass of ill.

In him, brethren, who contemplates the misery of all that makes for grasping craving ceases; because craving ceases, grasping ceases, whence ceases becoming, birth, decay-and-death, . . . suffering. Such is the ceasing of this entire mass of ill.

It is just as if there were a great tree, and a man were to come with axe and basket, and were to cut down that tree at the root. Cutting it by the root he were to dig a trench and were to pull out the roots even to the rootlets and root-fibres. Then he were to cut the tree into logs, and were then to split

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* *Abhiharanti.*

[1] Read *samudayo* in the text for *nirodho*

the logs, and were then to make the logs into chips. Then he were to dry the chips in wind and sun, then burn them by fire, then make an ashheap, then winnow the ashes in a strong wind, or let them be borne down by the swift stream of a river. Verily that great tree thus cut down at the root would be made as a palmtree stump, a no-thing, incapable of growing again in the future.[1]

Even so in him who contemplates the misery in all that makes for grasping, craving ceases; because craving ceases grasping ceases, whence cease becoming, birth, decay-and-death, . . . suffering. Even such is the ceasing of this entire mass of ill.

§ 56 (6). *The great tree* (2).

This Sutta is word for word the same as § 55, *save that the statement of the doctrine, positive and negative, does not precede,* (*as well as follow*) *the simile.*

§ 57 (7). *The sapling.*

While staying at Sāvatthī, the Exalted One said:—

In him, brethren, who contemplates the enjoyment of all that makes for enfettering, craving grows, and grasping is caused by craving, and so becoming, birth, decay-and-death, . . . suffering . . . come to pass. Such is the uprising of this entire mass of ill.

It is just as if, brethren, there were a tender sapling, and a man were from time to time to clear around* the roots, were from time to time to give it earth, were from time to time to give it water. Verily, brethren, such a tender sapling so fed, so given nutriment,[2] would attain to growth, to development, to abundance.

Even so in him who contemplates the enjoyment of all things that make for enfettering, craving grows, and grasping is caused by craving, and so becoming, birth, decay-and-death,

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[1] As on p. 44. * *Palisajjeyya.*

[2] *Tad-upādāno.* The word *upādāna* means equally grasping and food or fuel.

and suffering . . . come to pass. Such is the uprising of this entire mass of ill.

In him, brethren, who contemplates the misery in all things that make for enfettering, craving ceases; because craving ceases grasping ceases, whence cease becoming, birth, decay-and-death, and suffering. . . . Such is the ceasing of this entire mass of ill.

It is just as if there were a tender sapling; and a man were to come with axe and basket, and were to cut down that tree at the root, and were then to dig a trench around and to draw out the roots even to the rootlets and fibres; and were then to cut the tree into logs, and were to split up the logs and make them into chips, and were to dry these in wind and sun, burn them by fire to ashes, and winnow the ashes in a strong wind or let them be borne down by the swift current of a river. Verily, brethren, that tender sapling cut down at the root would be made as a palmtree stump, a no-thing, incapable of arising again in the future.

Even so in him who contemplates the misery in all that makes for grasping craving ceases; because craving ceases grasping ceases, whence cease becoming, birth, decay-and-death, suffering. . . . Such is the ceasing of this entire mass of ill.

§ 58 (8). *Name-and-shape.*

This Sutta is word for word the same as § 55, *save that for* ' craving grows ' *is substituted* ' there comes descent of name-and-shape,' *thus* :—

In him who contemplates the enjoyment of all that makes for enfettering, there comes descent of name-and-shape.[1] Sense is conditioned by name-and-shape, contact is conditioned by sense, feeling by contact, craving by feeling, grasping by craving, whence come becoming, birth, *and so on.*

In the negative aspect read ' there comes no descent of name-and-shape; because name-and-shape ceases, sense ceases,' etc.

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[1] *I.e.*, at rebirth.

§ 59 (9). *Consciousness.*

This Sutta is word for word the same as §§ 55, 58, *save that for* 'craving grows,' *or* 'there comes descent,' etc., *is substituted* 'there comes descent of consciousness,' *thus* :—

In him who contemplates the enjoyment of all that makes for enfettering, there comes descent of consciousness. Name-and-shape is conditioned by consciousness, sense by name-and-shape, contact by sense, etc.

In the negative aspect, read : 'there comes no descent of consciousness; because consciousness ceases, name-and-shape ceases,' etc.

§ 60 (10). *The base.*

The Exalted One was once staying among the Kurus at Kammāsadamma, a township of the Kurus.[1] And the venerable Ānanda went into the presence of the Exalted One, and saluting him sat down at one side. So seated he said thus to the Exalted One:—

Wonderful, lord, marvellous, lord, is the depth of this causal law and how deep it appears.[2] And yet I reckon it as ever so plain.

Say not so, Ānanda, say not so! Deep indeed is this causal law, and deep indeed it appears. It is through not knowing, not understanding, not penetrating, that doctrine, that this generation has become entangled like a ball of string, and covered with blight, like unto muñja grass and rushes, unable to overpass the doom of the Waste, the Woeful Way, the Downfall, the Constant Faring on.

In him, Ānanda, who contemplates the enjoyment of all

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[1] Their country lay around Delhi. Their capital was Indraprastha. Tradition gives their kingdom a circumference of 2,000 miles, but at this time they were not politically of importance. Some important Suttas are associated with Kammāsadamma. Rhys Davids, *Buddhist India*, p. 27.

[2] See above, p. 29 (§ 24) and *Dialogues*, ii, p. 50. Buddhaghosa expatiates at some length on Ānanda's remark and the Master's *caveat*, giving legendary antecedents for the same.

that makes for grasping, craving grows; grasping is conditioned by craving, and so becoming, birth, decay-and-death, and suffering come to pass. Such is the uprising of this entire mass of ill.

The parable of the great tree (§ 55) *is then word for word repeated, together with the remainder of that Sutta.*

7. The Great Chapter

§ 61 (1). *The untaught.*

Thus have I heard:—The Exalted One was once staying near Sāvatthī at Jeta Grove in the Anāthapindika Park. And there he spake thus:—

The untaught manyfolk, brethren, might well be repelled by this body, child of the four great elements, might cease to fancy it and wish to be free from it. Why so? Seen is the growth and decay of this body, child of the four great elements, the taking on and the laying down of it. Hence well might the manyfolk be repelled by it, cease to fancy it, and wish to be free from it.

Yet this, brethren, that we call thought, that we call mind, that we call consciousness, by this the untaught manyfolk are not able to feel repelled, they are not able to cease fancying it or to be freed from it. Why so? For many a long day, brethren, has it been for the uneducated manyfolk that to which they cleave, that which they call 'mine,' that which they wrongly conceive thinking:—that is mine; this I am; this is my spirit. Hence the untaught manyfolk are not able to feel repelled by it, are not able to cease fancying it, are not able to be freed from it.

It were better, brethren, if the untaught manyfolk approached this body, child of the four great elements, as the self rather than the mind. Why so? Seen is it, brethren, how this body, child of the four great elements, persists for a year,

persists for two years, persists for three, four, five, ten, twenty, thirty years, persists for forty, for fifty years, persists for a hundred years and even longer. But this, brethren, that we call thought, that we call mind, that we call consciousness, that arises as one thing, ceases as another, whether by night or by day.[1] Just as a monkey, brethren, faring through the woods, through the great forest catches hold of a bough, letting it go seizes another, even so that which we call thought, mind, consciousness, that arises as one thing, ceases as another, both by night and by day.

Herein, brethren, the well taught Ariyan disciple gives his mind thoroughly and systematically to the causal law:—this being, that comes to be; from the arising of this, that arises. This not being, that does not come to be; from the cessation of this, that ceases. That is to say, conditioned by ignorance activities come to pass, conditioned by activities, consciousness, conditioned by consciousness, name-and-shape, conditioned by name-and-shape, sense, conditioned by sense, contact, conditioned by contact, feeling, conditioned by feeling, craving, conditioned by craving, grasping, so also becoming, birth, decay-and-death come to pass, grief, lamenting, suffering, sorrow, despair come to pass. Such is the uprising of this entire mass of ill. But from the utter fading away and cessation of ignorance, activities cease, whence cease consciousness, name-and-shape, *even all the series*, and grief . . . and suffering cease. Such is the ceasing of this entire mass of ill.

Seeing thus, brethren, the well taught Ariyan disciple is repelled by bodily shape, is repelled by feeling and by perception and by activities and by consciousness. Being repelled he is not attracted by them; unattracted he is set free, and the knowledge comes in freedom about freedom. And he knows that birth is perished, the divine life lived, done that which was to be done, no hereafter to these conditions!

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[1] Or 'by day as by night one arises when another perishes.' The *añño . . . añño* (*alter . . . alter*) is not easy to render exactly. This illustration of consciousness, mind, thought by a monkey became classical in Buddhist countries. *Cf.* my *Buddhist Psychology* (Quest Series), p. 34 *f.* 'Child of,' etc. = literally 'four-great-element-ish.'

§ 62 (2). *The Untaught* (2).

This Sutta, word for word the same as § 61 *down to the monkey-simile, omits this, gives the causal law* (*abstract formula only*) *and proceeds thus* :—

Because of a contact which makes for pleasant feeling, brethren, pleasant feeling arises. From the ceasing of that contact which makes for pleasant feeling, the pleasant feeling, —which had arisen because of the contact making for an appropriate experience,—that ceases, that is quenched.

Because of a contact which makes for painful feeling, brethren, painful feeling arises. From the ceasing of that contact which makes for painful feeling, the painful feeling, —which had arisen because of the contact making for an appropriate experience,—that ceases, that is quenched.

And this is true also of a contact making for neutral feeling. . . .

Just as if from the adjusted friction of two sticks, heat is born, a spark is brought forth, but from the separating and withdrawing of just those two sticks, the heat which was consequent, that ceases, that is quenched, even so because of a contact which makes for pleasant, for painful, for neutral feeling, the feeling which is appropriate arises. But from the ceasing of that contact which makes for the pleasant, the painful, the neutral feeling, that feeling which had arisen in consequence ceases, and is quenched.

So seeing, brethren, the well taught Ariyan disciple is repelled by contact, is repelled by feeling, is repelled by perception,[1] is repelled by consciousness. Being repelled he is not attracted by them, unattracted he is set free, and the knowledge comes in freedom about freedom! And he knows that birth is perished, that the divine life is lived, done that which was to be done, no hereafter to these conditions!

§ 63 (3). *Child's flesh.*

While at Sāvatthī the Exalted One said:—

There are these four foods,[2] brethren, for the maintenance

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[1] Text omits *sankhāra's*.

[2] *Cf.* above §§ 11, 12. The grim parable that follows is referred to in *Psalms of the Brethren*, verse 445.

of beings that have come to birth, or for the forwarding of those who seek to come to be. Which are the four? Material food, coarse or fine; contact is the second, willing of mind is the third, consciousness is the fourth. These are the four foods for the maintenance of beings that have come to birth, or for the forwarding of those who seek to come to be.

And how, brethren, is material food to be considered?

It is as if two parents who had taken slender provisions were on their way in the path through the jungle, and theirs was an only child dear and sweet. Now suppose that the scanty provisions of those parents in the jungle came to an end, used up. And suppose that there was yet a portion of the jungle untraversed. Then those parents might say: What scanty provisions we had are come to an end, are used up, and there is this remainder of the jungle to traverse. What if we were to slay this our only child, sweet and dear, and make both dried pieces and juicy pieces, and so, eating flesh of child, might traverse that remainder of the jungle. Let us not all three perish! And so those two parents slew that only child sweet and dear, and made both dried pieces and juicy pieces, and so, eating flesh of child they could traverse that remainder of the jungle. They would both eat child-flesh and smite on their breasts crying: Where is our only child? Where is our only child?

Now what think you, brethren? Would they take the food for sport? or would they take the food from indulgence? or would they take the food for personal charm? or would they take the food for plumpness?[1]

Not so, lord.

Would they not take the food, brethren, in order that they might last till the jungle was crossed?

Even so, lord.

Even so, brethren, I declare should solid food be regarded. When such food is well understood, the passions of the five senses are well understood. When the passions of the five

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[1] On these four terms, in the formula for 'moderation in eating,' see *Expositor*, 511; *Visuddhi Magga*, p. 31 *f*.

senses are well understood, the fetters do not exist bound by which the Ariyan disciple could come again to this world.

And how, brethren, is the food that is contact to be regarded?

It is as if, brethren, a cow with a sore hide should stand leaning against a wall. The creatures that live on the wall would bite her; if she stood leaning against a tree, the creatures that live on the tree would bite her; yea, whatever she stood leaning against, whatever creatures lived thereon would bite her. If she stood buoyed up by water, the creatures that live in the water would bite her; if she stood buoyed up by the air, the creatures that live in dependence on the air would bite her, yea, whatever she stood up against, whatsoever creatures that lived in dependence thereon would bite her.

Even so do I declare that the food which is contact should be regarded. When such food is well understood, the three feelings[1] are well understood. When the three feelings are well understood, I declare that there is nothing further which the Ariyan disciple has to do.

And how, brethren, is the food that is will of mind to be regarded?

It is as if, brethren, there were a pit of charcoal, deeper than a man is high, filled with clear, glowing, smokeless charcoal. And a man were to come by, loving his life, not loving death, loving happiness, and loathing pain. And two strong men seizing him by each arm were to drag him up to the pit. Now to be far from that, brethren, would be the will of that man, to be far would be his wish, to be far would be his aspiration. Why so? Verily the man would think:—I shall fall on that heap of charcoal; through that I shall come in for death, or for mortal pain.

Even so, brethren, I declare that the food which is will of mind should be regarded. When that food is well understood, the three cravings[2] are well understood. When these are well understood, I declare that there is nothing further that the Ariyan disciple has to do.

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[1] Pleasant, painful and neutral feeling.

[2] *S.* iii, 26, 158.

And how, brethren, is the food that is consciousness to be regarded?

It is as if, brethren, they were to seize a robber, an evildoer, and were to show him to the king, saying:—'This man, sire, is a robber, an evildoer. Inflict on him such punishment as is desired.' And the king should pronounce this concerning him:—Go, masters, smite this man at dawn with a hundred darts.[1] And they were to do so. Then at noon the king should declare this:—Ho, masters, how is that man?

At this moment, sire, he is alive.

And the king should pronounce this concerning him:—Go, masters, smite this man at noon with a hundred darts. And they were to do so. Then at eventide the king should declare this:—Ho, masters, how is that man?

At this moment, sire, he is alive.

And the king should pronounce this concerning him:—Go, masters, smite this man at eventide with a hundred darts. And they were to do so.

What think you, brethren? Would that man, smitten during the day by three hundred darts, suffer therefrom pain and sorrow?

Were he smitten, lord, by but one dart, he would therefrom suffer pain and sorrow; what need to speak of being smitten by three hundred?

Even so, brethren, do I declare that the food called consciousness should be regarded. When consciousness, brethren, is well understood, name-and-shape is well understood. When name-and-shape is well understood, I declare there is nothing further that the Ariyan disciple has to do.

§ 64 (4). *There is passion.*

While at Sāvatthī the Exalted One said:—

There are these four sustenances, brethren, for the maintenance of beings that have come to birth, or for the forwarding of those who seek to come to be. Which are the four?

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[1] *Satti.* Or lances, or spears, or javelins.

Solid food, coarse or fine, contact the second, willing of mind the third, consciousness the fourth. These are the four[1] sustenances.

If there be passion, brethren, if there be delight, if there be craving as to solid food, it is there that consciousness is firmly placed and becomes fruitful.[2] Where consciousness is firmly placed and fruitful, there is descent of name-and-shape. Where there is descent of name-and-shape, there is growth of activities. Where there is growth of activities there in the future is renewed becoming and rebirth. Where in the future is renewed becoming and rebirth, there in the future is decay-and-death. Where there is in the future decay-and-death, I declare, brethren, that with it is grief, affliction, despair.

And I declare all this as true if there be passion, if there be delight, if there be craving as to the other three foods:—as to contact, as to willing of mind, as to consciousness.

Just as if a dyer, brethren, or a painter, if there be dye, or lac, or turmeric, or indigo or madder, or a well polished panel or wall or strip of cloth can fashion a woman's shape or a man's shape complete in all its parts, even so, brethren, if there be passion, delight, craving as to any one of these four foods, there consciousness, being firmly placed and fruitful, name-and-shape descends, activities grow, in the future is renewed becoming and rebirth, decay-and-death, grief, affliction, despair.

If there be not passion, brethren, nor delight, nor craving as to any one of those four foods, there consciousness is not firmly placed nor fruitful, there in consequence name-and-shape does not descend, there activities do not grow, there in the future is no renewed becoming and rebirth, nor yet decay-and-death with grief, affliction, despair.

Just as if, brethren, there were a roofed house or hall having windows on the north, or the south or the east. When at sunrise a sunbeam enters by the window, where does it alight?

On the west wall, lord.

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[1] First sentence repeated in full. [2] *Cf.* § 38.

If there be no west wall, brethren, where does it alight?
On the ground, lord.
If there be no ground, brethren, where does it alight?
On water, lord.
If there be no water, brethren, where does it alight?
It alights nowhere, lord.

Even so, brethren, if there be not passion, nor delight, nor craving as to any of those four foods, there consciousness is not stationed nor fruitful, there in consequence name-and-shape does not descend, there activities do not grow, there in the future is no renewed becoming and rebirth, nor yet decay-and-death with grief, affliction, despair.

§ 65 (5). *The city.*

While at Sāvatthī the Exalted One said:—

Before I was enlightened, brethren, it came to me, a Bodhisat yet unenlightened, thus:—Alas! this world has fallen upon trouble! There is getting born and growing old and dying and falling and arising, but there is not the knowing of an escape from suffering, from decay-and-death. O when shall an escape be revealed from suffering, from decay-and-death? Then, brethren, this came to me:—What now being, does decay-and-death come to be? What conditions decay-and-death? To me, brethren, thinking according to law came grasp of insight:—Where there is birth, decay-and-death comes to be; decay-and-death is conditioned by birth. To me, brethren, came this:—What now being, does birth come to be? does becoming come to be? does grasping come to be?[1] does craving come to be? does feeling come to be? does contact come to be? does sense come to be? does name-and-shape come to be? What conditions name-and-shape? To me, brethren, thinking according to law came grasp of insight:—where there is consciousness, there is name-and-shape; name-and-shape is conditioned by consciousness. To me, brethren, came this:—what now being, does consciousness come to be? what conditions consciousness? To me, brethren, thinking ac-

[1] Each item in the text is dealt with in full. See above § 10.

cording to law came grasp of insight:—where there is name-and-shape, there is consciousness; consciousness is conditioned by name-and-shape. To me, brethren, came this:—This consciousness turns back, it goes no further than name-and-shape. Thus far are ye born, or grow old, or die, or fall, or arise. Consciousness, namely, comes to pass conditioned by name-and-shape, name-and-shape conditioned by consciousness, sense conditioned by name-and-shape, contact conditioned by sense, whence come to pass feeling, craving, grasping, becoming, birth, decay-and-death, with grief, lamenting, suffering, sorrow, despair—even such is the coming to be of this entire mass of ill.

Coming to be, coming to be! at the thought, brethren, there arose in me concerning things not taught before vision, knowledge arose, insight arose, wisdom arose, light arose.

To me, brethren, came this:—What now not being, does decay-and-death not come to be? From the ceasing of what ceases decay-and-death? To me, brethren, thinking according to law came grasp of insight:—Where there is not birth, decay-and-death is not; from the ceasing of birth ceases decay-and-death. To me, brethren, came this:—What now not being, does birth not come to be, . . . does becoming, does grasping, craving, feeling, contact, sense, name-and-shape not come to be? From the ceasing of what, does name-and-shape cease? To me, brethren, thinking according to law came grasp of insight:—where consciousness is not, name-and-shape come not to be. From the ceasing of consciousness ceases name-and-shape.

To me, brethren, came this:—Won have I to the path of enlightenment, to this, that from the ceasing of name-and-shape consciousness ceases; from the ceasing of consciousness, name-and-shape ceases; from the ceasing of name-and-shape sense ceases; from the ceasing of sense contact ceases . . . yea, feeling, craving, grasping, becoming, birth, decay-and-death, with grief, lamenting, suffering, sorrow, despair cease. Even such is the ceasing of this entire mass of ill.

Ceasing, ceasing! At that thought, brethren, concerning

things not taught before there arose in me vision, knowledge arose, insight arose, wisdom arose, light arose.

Just as if, brethren, a man faring through the forest through the great wood should see an ancient path, an ancient road traversed by men of former days. And he were to go along it, and going along it he should see an ancient city, an ancient prince's domain, wherein dwelt men of former days, having gardens, groves, pools, foundations of walls, a goodly spot. And that man, brethren, should bring word to the prince or to the prince's minister:—'Pardon, lord, know this. I have seen as I fared through the forest, through the great wood, an ancient path, an ancient road traversed by men of former days. I have been along it, and going along it I have seen an ancient city, an ancient prince's domain, wherein dwelt men of former days, having gardens, groves, pools, foundations of walls, a goodly spot. Lord, restore that city.' And, brethren, the prince or his minister should restore that city. That city should thereafter become prosperous and flourishing, populous, teeming with folk, grown and thriven.[1]

Even so have I, brethren, seen an ancient path, an ancient road traversed by the rightly enlightened ones of former times.

And what, brethren, is that ancient path, that ancient road traversed by the rightly enlightened ones of former times?

Just this Ariyan eightfold path, to wit, right views, right aims, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, brethren, is that ancient path, that ancient road, traversed by the rightly enlightened ones of former times. Along that have I gone,

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[1] So is Nālandā described, *Dialogues*, i, 277. In this beautiful Sutta that has the stamp of an *ipse dixit*, stress, for a special purpose, is laid in my *Buddhism*, p. 33, on the Teacher not being unique, but in a series. As a whole the Sutta lays stress on the antiquity of the moral instinct, the 'ought,' the Path-law in human nature shown by teachers.

Here as in the Mahā-Nidāna Suttanta (*Dialogues*, ii, 51 *f.*) 'ignorance' and 'activities' are dropped. Why? asks the *Comy*. 'These belong to a third life.' . . . This teaching is concerned with the present. These belong to the causes active in past lives. It is curious that no reference is made to the above-named Sutta, let alone to No. 10 above.

and going along it I have fully come to know decay-and-death, I have fully come to know the uprising of decay-and-death, I have fully come to know the ceasing of decay-and-death, I have fully come to know the way going to the ceasing of decay-and-death. Along that have I gone, and going along it I have fully come to know birth, yea, and becoming and grasping, and craving, and feeling, and contact, and sense, and name-and-shape, and consciousness. Along that have I gone, and going along it I have fully come to know activities, I have fully come to know the uprising of activities, I have fully come to know the ceasing of activities, I have fully come to know the way going to the ceasing of activities.

This that I have fully come to know I have declared to the brethren, to the sisters, to laymen, to laywomen, even this divine life, brethren, that is prosperous and flourishing, wide-spread, and to be known by many, and multiplied so far as it is well made manifest by devas and men.[1]

§ 66 (6). *Handling.*

Thus have I heard:—The Exalted One was once staying among the Kurus, at Kammāsadamma, a township of the Kurus. Now there the Exalted One addressed the brethren, saying:—

'Brethren!'

'Lord!'[2] responded those brethren.

The Exalted One spake thus:—

'Do ye handle, brethren, with an inward handling?'[3]

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[1] The *Comy.* reads not *yāvad-eva* but *yāva deva-*. I have ventured to differ from it in one respect. Its paraphrase is 'to be known by many (*bahujana viññeyyaŋ*) so far as there is the division as to devas and men (*deva manussehi paricchedo atthi*) in the ten-thousandfold-universe (*cakkavāḷe*) . . . well manifested *by the Tathāgata*.' I do not think for a moment that the Sutta would have omitted *Tathāgatena*, had this been meant. The Suttas never do so. The success of the divine life is precisely in proportion as devas and men lead it and so manifest it.

[2] *Bhadante.* See p. 1., n.*

[3] *Antaraŋ sammasaŋ.* In Burmese MSS. *abbhantaraŋ*, very inward. The *Comy.* calls this a *paccayasammasanaŋ*, a handling by way of causal

When he had said this, a certain brother spake thus to the Exalted One:—

'I, Lord, handled with an inward handling.'

'Now how, brother, do you handle with an inward handling?'

Then that brother answered, but thereby did not win over the heart of the Exalted One. When he had thus said, the venerable Ānanda spake thus:—

Now is the time, Exalted One, now is the time, Blessed One, for the Exalted One to speak of the inward handling, when they have heard the Exalted One, the brethren will bear it in mind.'

'Well then, Ānanda, do ye listen, give your mind thoroughly and I will speak.'

'Even so, lord,' responded those brethren to the Exalted One.

The Exalted One spake thus:—

In this religion, brethren, a brother handling handles the inward handling:—This various, manifold suffering that arises in the world which is decay-and-death:—this suffering what is its basis, what is its uprising, its source, its cause? What being does decay-and-death come to be? What not being does decay-and-death not come to be? He handling knows thus:—This various, manifold suffering that arises in the world which is decay-and-death:—this suffering has substance[1] as its basis, substance as its uprising, as its source, as its cause. Where there is substance, there decay-and-death comes to be. Where substance is not, decay-and-death comes not to be. And he knows decay-and-death, its uprising and its ceasing. And the way that is meet for going to the ceasing of decay-and-death he knows.

Thus practising he becomes one who walks according to the doctrine. Him, brethren, we call a brother who practises

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relations, and considers it a compliment to the intellectual calibre of the Kurus of that district that the Master taught there such Suttas as the Satipaṭṭhāna Suttas (Dīgha and Majjhima collections), the Mahā-Nidāna, and these Suttas. The brother whose 'handling' proved unsatisfactory is said to have discoursed on the body (the 32 constituents): the Teacher's 'handled subject' was that of causal law.

[1] *Upadhi*. Or substrate; lit. basis, or support. '*Upadhi* is here the five *khandhas*' (bodily and mental constituents). *Comy.*

rightly for the entire destruction of suffering, for the ceasing of decay-and-death.

Next, handling he handles the inward handling:—this substance what is its base, its uprising, its source, its cause? What being does substance come to be? What not being does it not come to be. He rightly handling knows thus:—substance has craving as its basis, its uprising, its source, its cause. Where there is craving, there substance comes to be; where craving is not, substance comes not to be. And he knows substance, its uprising, and its ceasing, and he knows the way that is meet for going to the ceasing of substance.

Thus practising he becomes one who walks according to the doctrine. Him, brethren, we call a brother who practises rightly for the entire right extinction of suffering, for the ceasing of substance.

Next, handling he handles the inward handling:—This craving where when it arises does it arise? where when it settles does it settle? He in handling comes to know this:—whatever in the world seems lovely and pleasant, here when it arises doth craving arise, here when it settles doth craving settle. And what in the world seems lovely and pleasant? Sight in the world seems lovely and pleasant, hearing, too, smell, taste, touch and mind:—here where it arises doth craving arise, here when it settles doth craving settle.

Whosoever in past times, brethren, whether recluses or brahmins, saw whatever in the world seemed lovely and pleasant as permanent, saw it as happy, saw it as self, saw it as health, saw it as safety, they made craving to grow. They in making craving to grow made substance to grow; in making substance to grow they made suffering to grow; in making suffering to grow they were not liberated from birth, from old age, from death, from griefs, from lamentings, from sufferings, from sorrows, from despairs—yea, I declare, they were not liberated from ill.

Whosoever in future times, brethren, whether recluses or brahmins, will see whatever in the world seems lovely and pleasing as permanent, will see it as happy, as self, as health, as safety, they will make craving to grow. They in making

craving to grow will make substance to grow; they in making substance to grow will make suffering to grow; in making suffering to grow they will not be liberated from birth, from old age and death, from griefs, lamentings, sufferings, sorrows, despairs.

Verily even so is it when whosoever now, brethren, whether recluses or brahmins, so see whatever in the world is lovely and pleasant. . . .

It is as if, brethren, there were a drinking-bowl,[1] beautiful and fragrant, and holding liquid with poison mixed therein. And a man foredone with heat, far gone with heat, weary, trembling, thirsty should come by, and they should say to him:—here, good fellow, is a drinking bowl, beautiful and fragrant, but it has poison in it. If you wish, drink; surely if you drink you will relish the beauty and the fragrance and the taste, but when you have drunk, you will thereby incur death or mortal pain. Then if heedless and unreflecting he drink, not denying himself, he will thereby incur death or mortal pain.

Even so, brethren, those recluses and brahmins have made, will make, do make craving to grow, thence suffering to grow . . . they are, I say, not liberated from ill.

But whosoever, either in former times, or in future times, or now, whether they be recluses or brahmins, look upon whatever in the world seems lovely and pleasing as impermanent, as suffering, as not self, as disease, as danger, they put off craving. They who put off craving put off substance, they who put off substance put off suffering. They who put off suffering are liberated from birth, old age, death, from grief, lamentings, sufferings, sorrows, despairs, yea, I declare they are liberated from ill.

It is just as if, brethren, there were a drinking-bowl, beautiful, fragrant, holding liquid with poison mixed therein. And a man foredone with heat, far gone with heat, weary, trembling, thirsty, should come by, and they should say to him:—here, good fellow, is a drinking-bowl, beautiful,

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[1] Told also *Majjhima* i, 316, to illustrate the desirability of conduct that involves both present and future happiness and not conduct that involves present happiness and future pain.

fragrant, holding liquid, but it has poison in it. If you wish, drink; surely if you drink you will relish the beauty and the fragrance and the taste, but when you have drunk, you will thereby incur death or mortal pain. And, brethren, that man should think:—Here am I able to allay this strong thirst by liquor, by a drink of curds, or by whey or by gruel. But I should not drink that which would be hurtful and baneful to me for many a day. He thus reflecting should not drink the draught, denying himself. He thereby should incur neither death nor mortal pain.

Even so, brethren, whosoever in former times, or in future times, or now, whether they be recluses or brahmins, look upon whatever in the world seems lovely and pleasing as impermanent, as suffering, as not self, as disease, as danger, they put off craving, substance, suffering—yea, I declare. they are liberated from ill.

§ 67 (7). *The sheaf of reeds.*

The venerable Sāriputta and the venerable Mahā-Koṭṭhita were once staying at Benares, in Isipatana, in Antelope Wood. Now the venerable Mahā-Koṭṭhita arose at eventide from meditation and came into the presence of the venerable Sāriputta. Exchanging friendly greetings with him and the compliments of courtesy, he sat down at one side.[1] So seated he said to the venerable Sāriputta:—

What now, friend Sāriputta, old age-and-death, is it wrought in one and the same person, in a different person, in one who is both same and different, or in one who is neither the same nor a different person[2]—is it [a state] that arises by chance?

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[1] The Mahā-vedalla Sutta of the *Majjhima* (No. 43) is another dialogue between these two eminent Teachers. Both, I incline to think, were compiled rather as ' lessons ' for learners than as genuine inquiries by Koṭṭhita. He would not have ranked as a leading Thera, had he needed instruction on any one of the points raised. *Cf.* the ' we ' for ' I,' p. 80. See my *Buddhist Psychology* (Quest), p. 52 *f.*

[2] *I.e.* as always, *re*-birth. *Cf.* the [usual Indian] logical alternatives with those above, §§ 17, 18 etc.

Not any one of these, friend Koṭṭhita, is [the case with] old age-and-death; but old age-and-death is conditioned by birth.

What now, friend Sāriputta, is birth wrought in one and the same person, in a different person, in one who is both same and different, or in one who is neither—is it a state that arises by chance ?

Not any one of these, friend Koṭṭhita, is birth, but birth is conditioned by becoming.

And in reply to similar questions, Sāriputta told Mahā-Kotthita that becoming was conditioned by grasping, grasping by craving, craving by feeling, feeling by contact, contact by sense, sense by name-and-shape.

What now, friend Sāriputta, is name-and-shape wrought in one and the same person, in a different person, in one who is both same and different, or in one who is neither—is it a state that arises by chance ?

Not any one of these, friend Koṭṭhita, is name-and-shape, but it is conditioned by consciousness.

What now, friend Sāriputta, is consciousness wrought in one and the same person, in a different person, in one who is both same and different, or in one who is neither—is it [a state] that has arisen by chance ?

Not any one of these, friend Koṭṭhita, is consciousness, but it is conditioned by name-and-shape.

Lo! now we understand the venerable Sāriputta's words thus:—neither name-and-shape, nor consciousness is any one of these four: wrought in one and the same person, wrought in a different person, wrought by one who is both, wrought by one who is neither but arisen by chance; moreover name-and-shape is conditioned by consciousness, consciousness is conditioned by name-and-shape. How, friend Sāriputta, is the meaning of what you have said to be regarded ?

Well, friend, I will make you a simile, for through a simile some intelligent men admit the meaning of what has been said.

It is just as if, friend, there stood two sheaves of reeds leaning one against the other.

Even so, friend, name-and-shape comes to pass conditioned

by consciousness, consciousness conditioned by name-and-shape, sense conditioned by name-and-shape, *and so on*—even such is the uprising of this entire mass of ill.

If, friend, I were to pull towards me one of those sheaves of reeds, the other would fall; if I were to pull towards me the other, the former would fall.

Even so, friend, from the ceasing of name-and-shape, consciousness ceases; from the ceasing of consciousness, name-and-shape ceases; from the ceasing of name-and-shape sense ceases, and similarly is there ceasing of contact, feeling . . . and of this entire mass of ill.

Wonderful, friend Sāriputta ! marvellous, friend Sāriputta ! how well is this uttered by the venerable Sāriputta, and for this that has been uttered by him with these thirty-six bases we thank him.

If, friend,[1] a brother teaches a doctrine of revulsion from decay-and-death, of its fading away and ceasing, this is enough for him to be called Norm-teaching Brother. If, friend, a brother have practised himself in revulsion from decay-and-death, in [making it] fade away and cease, this is enough for him to be called Brother versed in that which is conformity with the Norm. If, friend, a brother because of revulsion from decay-and-death, because of its fading away and ceasing be freed from grasping, this is enough for him to be called Brother who has won Nibbāna in this life.

§ 68 (8). *Kosambī.*

The venerable Musīla and the venerable Saviṭṭha and the venerable Nārada and the venerable Ānanda were once staying at Kosambī in Ghosita Park.

Now the venerable Saviṭṭha said thus to the venerable Musīla:—Apart, friend Musīla, from your belief, apart from your inclination, apart from hearsay, apart from argument as to method, apart from reflection on, and approval of an opinion, has the venerable Musīla as his very own the knowledge that decay-and-death is conditioned by birth ?

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[1] See p. 14.

Apart from belief, friend Saviṭṭha, apart from inclination, apart from hearsay, apart from argument as to method, apart from reflection on and approval of an opinion, I know this, I see this:—decay-and-death is conditioned by birth.

Apart from belief, friend Saviṭṭha, apart from inclination, apart from hearsay, apart from argument as to method, apart from reflection on and approval of an opinion, has the venerable Musīla as his very own the knowledge that birth is conditioned by becoming, becoming by grasping, grasping by craving, craving by feeling, feeling by contact, contact by sense, sense by name-and-shape, name-and-shape by consciousness, consciousness by activities, activities by ignorance? That:—From the ceasing of birth, decay-and-death ceases, from the ceasing of becoming, birth ceases, [and similarly] grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities, ignorance cease?

Apart, friend Saviṭṭha, from belief, from inclination, from hearsay, from argument as to method, from reflection on and approval of an opinion, I know each of these, I see each of these.

Apart, friend Musīla, from belief, apart from inclination, hearsay, argument as to method, from reflection on and approval of opinion has the venerable Musīla as his very own the knowledge that—the ceasing of becoming is Nibbāna?

Apart, friend Saviṭṭha, from belief and the rest, this I know, this I see:—The ceasing of becoming is Nibbāna.

Well then, the venerable Musīla is Arahant, for whom the intoxicants are perished.

When this was said the venerable Musīla became silent.

Then the venerable Nārada spake thus to the venerable Saviṭṭha:—It were well, friend Saviṭṭha, if *I* were given these questions. Ask *me* these questions. I will give answer to you thereon.

Take, friend Nārada, these questions. I ask them of the venerable Nārada. Let the venerable Nārada give answer to these questions.

And they were asked in the same words, and in the same words was answer given.

Well then, the venerable Nārada is Arahant, for whom the intoxicants are perished.

'The ceasing of becoming is Nibbāna':—I have well seen this, friend, by right insight as it really is, and yet I am not Arahant for whom the intoxicants are perished.

It is just as if, friend, there were in the jungle-path a well, and neither rope nor drawer of water. And a man should come by foredone with heat, far gone with heat, weary, trembling, athirst. He should look down into the well. Verily in him would be the knowledge:—Water!—yet would he not be in a position to touch it.

Even so, friend, I have well seen by right insight as it really is that the ceasing of becoming is Nibbāna, and yet I am not Arahant for whom the intoxicants are perished.

When this was said the venerable Ānanda spake thus to the venerable Saviṭṭha:—Holding the view you do, friend Saviṭṭha, what say you to the venerable Nārada?

Holding the view I do, friend Ānanda, I say nothing that is not lovely and good of the venerable Nārada.

§ 69 (9). *The swelling* [*tide*].

Thus have I heard:—The Exalted One was once staying at Sāvatthī in Jeta Grove at the Anāthapiṇḍika Park. And there he addressed the brethren:—

The ocean, brethren, when it swells[1] makes the great rivers swell, the great rivers when they swell make their tributaries swell, these when they swell make the mountain lakes swell, when they swell they make the mountain tarns swell.

Even so, brethren, swelling ignorance makes activities swell, swelling activities make consciousness swell, swelling consciousness makes name-and-shape swell, swelling name-and-shape makes sense swell, swelling sense makes contact

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[1] At flood tide, says the *Comy*, lit. when it goes upward at water-increase-time.

swell, swelling contact makes feeling swell, swelling feeling makes craving swell, swelling craving makes grasping swell, swelling grasping makes becoming swell, swelling becoming makes birth swell, swelling birth makes decay-and-death swell.

The ocean, brethren, when it ebbs makes the great rivers ebb, these make the tributaries ebb, these make the mountain lakes ebb, these make the mountain tarns ebb.

Even so, brethren, ebbing ignorance makes activities ebb, and hence comes ebbing of consciousness, name-and-shape, sense, contact, feeling, craving, grasping, becoming, birth, decay-and-death.

§ 70 (10). *Susīma.*

Thus have I heard:—The Exalted One was once staying at Rājagaha in the Bamboo Grove at the Squirrels' Feeding-ground.

Now at that time the Exalted One was honoured, revered, beloved, ministered unto and reverently welcomed; and he was obtaining supplies of the requisites for clothing, sustenance, lodging and medicaments. This was also true of the Order of the brethren. But the heretical Wanderers[1] were unhonoured, unrevered, not beloved nor ministered unto, not reverently welcomed nor obtaining supplies of the requisites for clothing, sustenance, lodging and medicaments.

Now at that time Susīma the Wanderer was dwelling at Rājagaha with a great company of Wanderers. And that company spake thus to Susīma the Wanderer:—'Come, friend Susīma, live you the divine life under the recluse Gotama. When you have learnt his Norm you will tell it to us. When we have learnt that Norm we will preach it to the laity. Thus shall we become honoured, revered, beloved, ministered unto and reverently welcomed, and we shall obtain supplies of the requisites for clothing, sustenance, lodging and medicaments.

Even so, friends! responded Susīma the Wanderer to his

[1] On this term see *Buddhist India*, pp. 141–49.

company, and he went into the presence of the venerable Ānanda, greeted him and exchanged the compliments of courtesy and friendship and sat down at one side.

So seated, Susīma the Wanderer spake thus to the venerable Ānanda: I desire, friend Ānanda, to live the divine life under this Norm and Discipline.

Then the venerable Ānanda took Susīma the Wanderer into the presence of the Exalted One, and saluting him sat down at one side. So seated, the venerable Ānanda said to the Exalted One: 'Lord, this is Susīma the Wanderer. He has said thus:—I desire, friend Ānanda, to live the divine life under this Norm and Discipline.'

Well then, Ānanda, ordain[1] Susīma.

So Susīma the Wanderer obtained admission and ordination in the Order of the Exalted One.

Now at that time many brethren in the Order declared Aññā[2] [with the confession]:—We know that perished is birth. Lived is the divine life. Done is what was to be done. There is nothing further in these conditions.

And the venerable Susīma heard that many brethren in the Order had declared Aññā, saying, We know that perished is birth! Lived is the divine life! Done is what was to be done! There is nothing further in these conditions! Then the venerable Susīma went to those brethren and greeting them, and exchanging the compliments of courtesy and friendship, sat down at one side. So seated he spake thus to those brethren:—

Is it true what they say that the venerable ones have declared Aññā under the Exalted One, saying, We know that perished is birth! Lived is the divine life! Done is what was to be done! There is nothing further in these conditions!

Even so, friend.

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[1] The *Comy.* represents the Master here as planning hereby to bring Susīma to confess his unworthy motive of doctrine-theft. 'Ordain' is lit. 'cause S. to go forth' (from the world). A Wanderer was not, as such, a *religieux*. On Ānanda's offices, see *Pss. Brethren*, p. 352.

[2] *Aññā*, lit. 'ad-science.' 'A name for Arahantship.' *Comy.*

Then surely you venerable ones, thus knowing, thus seeing, enjoy manifold mystic power[1]:—being one ye become many, being many ye become one; here visible there invisible ye go without let or hindrance through wall, through rampart, through hill, as if through air; ye dive into earth and up again as if in water; ye walk on water without cleaving it as on earth; ye travel seated crosslegged through air as if ye were birds on the wing; ye can handle and stroke with the hand this moon and sun, mighty and powerful though they be; ye can control the body even to Brahma world?

Not so, friend.

Then surely you venerable ones thus knowing, thus seeing, with purified hearing of devas passing that of men, can hear sounds both of devas and of men whether far or near?

Not so, friend.

Then surely you venerable ones thus knowing, thus seeing, know in mind the mind of other beings, other persons, ye know the passionate heart as passionate, the dispassionate heart as dispassionate, ye know the heart of hate as hating, the heart of amity as amiable; ye know the dull heart as dull, the intelligent heart as intelligent; ye know the confused mind as confused, the intent mind as tense, the lofty mind as such, the mean mind as such, the far-seeing mind as such, the cramped vision as such, the concentrated mind, the desultory mind as such, the freed, the bound mind as such?

Not so, friend.

Then surely you venerable ones thus knowing, thus seeing, can remember your divers former lives, that is to say, one birth, or two, or three, or four, or five births, or ten, twenty, thirty, forty, fifty births, or a hundred, a thousand or even a hundred thousand, or even more than one æon of involution or more than one æon of evolution,[2] or more than one of both involution and evolution:—such an one was I by name, of such a clan, of such a social status, so was I nourished, such

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[1] *Iddhividhā*.

[2] *Saŋvaṭṭa-kappa, vivaṭṭa-kappa,* rolling together, rolling apart æons of this *cakkavāḷa* or world.

happy and painful experiences were mine, so did the span of life end, deceasing thence so did I come to be, there too was I such by name, of such a clan, of such a social station, so was I nourished, such happy and painful experiences were mine, so did the span of life end, deceasing thence so did I come to be here:—ye can thus call to mind in circumstance and detail your former lives?

Not so, friend.

Then surely you venerable ones thus knowing, thus seeing, can behold with purified deva-vision past that of man, beings as they decease and come to be mean or excellent, fair or foul, ye can know them going according to their deeds to weal or woe, thinking:—Lo! these good people whose deeds were evil, whose speech was evil, whose thoughts were evil, abusers of Ariyans, having wrong views and undertaking the acts that [come from] wrong views—they at the breaking up of the body, after death have come to be in the Waste, the Woeful Way, the Downfall, hell. Lo! those good people whose deeds were good, whose speech was good, whose thoughts were good, who abused not Ariyans, of right views and who undertook the acts that [come from] right views—they at the breaking up of the body after death have come to be in a good destiny, in a bright world. Thus do ye behold beings with pure deva-sight passing that of men, how they decease, and come to be mean or excellent, fair or foul, ye know them as going according to their actions to weal or woe?

Not so, friend.

Then surely you venerable ones thus knowing, thus seeing, are able to dwell in volitional contact[1] with those states of deliverance where the Rūpa [world] is transcended and the Immaterial [world is reached]?

Not so, friend.

Now here, venerable ones, is both your replying and your non-attainment of these things?

There is none, friend.

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[1] The *Comy.* paraphrases *kāyena phusitvā* by *nāmakāyena paṭilabhitvā*, attaining by mental faculties.

How is that?

We have been freed by insight,[1] friend Susīma.

I do not know fully the matter stated concisely by the venerable ones. It would be well if the venerable ones were to state it so that I might come to know fully the matter they have stated concisely.

Whether you know it, friend Susīma, or whether you do not know it, we have been freed by insight.

Then the venerable Susīma rising from his seat went into the presence of the Exalted One, and saluting him sat down at one side. So seated the venerable Susīma so far as he had conversed with those brethren told all to the Exalted One.

First, Susīma, [comes] knowledge of the law of cause [and effect],[2] afterwards [comes] knowledge about Nibbāna.

I do not know fully this matter stated concisely by the Exalted One. It would be well, lord, if the Exalted One were to state it so that I might come to know fully the matter he has stated concisely.

Whether you come to know it, Susīma, or whether you do not, first comes knowledge of the law of cause [and effect], afterwards comes knowledge about Nibbāna.

Now what think you, Susīma? Is the body[3] permanent or impermanent?

Impermanent, lord.

But that which is impermanent, is it painful or pleasant?

Painful, lord.

But that which is impermanent, painful, changeable by nature, do we well to contemplate it as:—this is mine, I am it, it is my spirit?

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[1] *Cf. Dialogues*, ii, 68, *n.* 2: 'emancipated without the aid of the eight grades of deliverance.' *Comy.* on Mahā-Nidāna Suttanta.

[2] *Dhammaṭṭhiti-ñāṇaŋ*. *Cf.* above, § 20. Here the *Comy.* has: first insight, then with active insight knowledge of the Path of procedure (*pavattamagga*) In other words, Path and Fruit are not necessarily a consequence of concentrative exercises. But they are a consequence of insight.

[3] *Rūpa:* the material part of the personality.

Not so, lord.

And is not the same true of feeling, of perception, of activities, of consciousness ?

It is, lord.

Wherefore, Susīma, whatsoever body, past, future or present, internal or external, coarse or fine, mean or lofty, far or near—of all body to say it is not mine, I am not it, it is not my spirit:—so is this to be regarded by right insight as it really is. And so too are feeling, perception, activities, consciousness to be regarded.

So beholding, Susīma, the well taught Ariyan disciple feels repulsion at body, feeling, perception, activities, consciousness. Feeling repulsion he is not attracted by them. Unattracted he is set free. Knowledge comes to him freed as to being freed,[1] and he knows that birth is perished, that the divine life is lived, done is what was to be done; there is nothing further of these conditions.

Old age and dying are conditioned by birth:—Susīma, seest thou this ?

Even so, lord.

Birth is conditioned by becoming:—Susīma, seest thou this ?

Even so, lord.

Becoming is conditioned by grasping:—Susīma, seest thou this ?

Even so, lord.

Grasping is conditioned by craving . . . craving by feeling . . . feeling by contact . . . contact by sense . . . sense by name-and-shape . . . name-and-shape by consciousness . . . consciousness by activities . . . activities by ignorance:— Susīma, seest thou this ?

Even so, lord.

When birth ceases, old age-and-death ceases:—Susīma, seest thou this ?

Even so, lord.

When becoming ceases, birth ceases:—Susīma, seest thou this ?

Even so, lord.

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[1] *Cf.*, p. 66.

When grasping ceases becoming ceases; when craving ceases, grasping ceases; when feeling ceases, craving ceases; when contact ceases, feeling ceases; when sense ceases, contact ceases; when name-and-shape ceases, sense ceases; when consciousness ceases, name-and-shape ceases; when activities cease, consciousness ceases; when ignorance ceases, activities cease:—Susīma, seest thou this ?

Even so, lord.

Then surely, thou, Susīma, thus knowing, thus seeing, dost enjoy divers mystic powers:—being one thou canst become many; being many thou canst become one; thou goest here visible there invisible without let or hindrance through wall, through rampart, through hill as if through air; thou divest into earth and up again as if in water; thou walkest on water without cleaving it as if on earth; thou travellest seated crosslegged through air as if thou wert a bird on the wing; thou canst handle and stroke with the hand this moon and sun, mighty and powerful though they be, yea, even to Brahmaworld canst thou dispose of thyself in the body ?

Not so, lord.

Then surely, Susīma, thus knowing thus seeing, thou canst hear, with pure deva-hearing passing that of men, sounds divine and human, be they remote or near ?

Not so, lord.

Then surely, Susīma, thus knowing thus seeing, thou canst understand with thy mind the mind of other beings, other persons, so that thou knowest the character of their thought ?[1]

Not so, lord.

Then surely, Susīma, thus knowing thus seeing, thou canst remember divers former lives, even one birth or many,[1] in circumstance and detail ?

Not so, lord.

Then surely, Susīma, thus knowing thus seeing, with pure deva-vision passing that of men thou canst behold beings as they go according to their deeds, deceasing, re-arising ?

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[1] A condensation of the formula on p. 86.

Not so, lord.

Then surely, Susīma, thus knowing thus seeing, thou attaining by volition canst dwell in those stages of deliverance where the Rūpa-world is transcended and the Immaterial [world is reached] ?

Not so, lord.

Here then, Susīma:—this catechism and the non-attainment of these things:[1]—this is what we have done.

Then the venerable Susīma falling prone at the feet of the Exalted One spake thus:—Transgression, lord, hath caused me, so foolish, so stupid, so wrong am I, to transgress. I have gained admission as a thief of the Norm into this Norm and Discipline so well set forth. May the Exalted One, lord, accept this my confession for my restraining myself in future.[2]

Verily, Susīma, transgression hath caused thee, so foolish, so stupid, so wrong art thou, to transgress, who didst gain admission as a thief of the Norm into this Norm and Discipline so well set forth.

It is as if, Susīma, they had caught a robber, an evildoer, and showed him to the prince saying:—Sire, this is a robber, an evildoer. Inflict on him what penalty you wish. And the prince were to say:—Go, men, bind this man's arms behind him with a strong rope, shave him bald, lead him around in a tumbril with a tam-tam from street to street, from crossroads to crossroads, and take him out by the south gate and at the south of the city cut off his head. And the prince's men were to do even as they were told. What think you, Susīma ? Would not that man in consequence experience woe and sorrow ?

Even so, lord.

Whether he experienced woe and sorrow or not, would not the gaining admission as a thief of doctrine into a Norm and

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[1] Susīma shows he has learnt (*a*) 'the knowledge about Nibbāna,' and also (*b*) 'the causal law,' yet has he neither the assurance of Aññā, nor any supernormal powers. Whether the Susīma above, i, 88, 281, was this man reborn, B. does not say.

[2] The formula of confession, *Vin. Texts,* ii, 261.

Discipline so well set forth have still more woeful and still bitterer results, yea, conduce to downfall hereafter ?

But inasmuch as thou, Susīma, hast seen thy transgression as transgression and hast made confession as is right, we do accept this from thee. For this, Susīma, it is to grow in the Ariyan discipline, when having seen our transgression as transgression we make confession as is right and in future practise self-restraint.

8. Recluses and Brahmins Suttas

§§ 71–81 (1–11).

Thus have I heard. On a certain occasion the Exalted One was staying near Sāvatthī in Jeta Grove, at Anāthapiṇḍika's Park.

Then the Exalted One said:

'Any recluses or brahmins whatsoever, brethren, who know not decay-and-death, know not the arising of decay-and-death, know not the cessation of decay-and-death, know not the way leading to the cessation of decay-and-death—those recluses or brahmins are not approved as recluses among recluses nor as brahmins among brahmins, nor have those venerable ones attained to and realized for themselves in this present life the good of being either recluse or brahmin.

'And any recluses or brahmins, whatsoever, brethren, who know decay-and-death, etc., who know the way leading to the cessation of decay-and-death—they, even those recluses, or those brahmins, are approved as recluses among recluses, as brahmins among brahmins, and those venerable ones have attained to and realized for themselves, in this present life the good of being recluse or brahmin.'

And this is true concerning any recluses and brahmins whatsoever who know not, or again who know

birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities.

9. Abridged Contents Suttas

§ 82. *The Teacher.*

At Sāvatthī [the Exalted One said:—]

By him who knows not, who sees not decay-and-death as it really is, brethren, a teacher should be sought for knowledge about decay-and-death as it really is; by him also who knows not, who sees not as it really is the uprising and the ceasing, and the way going to the ceasing of decay-and-death.

And this is true concerning him who knows not, who sees not as they really are birth and becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities.

§ 83. *Training.*

By him who knows not, who sees not as they really are [each stage of this doctrine] training must be done,

§ 84.

. . . practice[1] must be done,

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[1] *Yogo.* 'Or *payogo*' is the only Comment.

Discipline so well set forth have still more woeful and still bitterer results, yea, conduce to downfall hereafter ?

But inasmuch as thou, Susīma, hast seen thy transgression as transgression and hast made confession as is right, we do accept this from thee. For this, Susīma, it is to grow in the Ariyan discipline, when having seen our transgression as transgression we make confession as is right and in future practise self-restraint.

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'And any recluses or brahmins, whatsoever, brethren, who know decay-and-death, etc., who know the way leading to the cessation of decay-and-death—they, even those recluses, or those brahmins, are approved as recluses among recluses, as brahmins among brahmins, and those venerable ones have attained to and realized for themselves, in this present life the good of being recluse or brahmin.'

And this is true concerning any recluses and brahmins whatsoever who know not, or again who know

birth, contact,
becoming, sense,
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And this is true concerning him who knows not, who sees not as they really are birth and becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities.

§ 83. *Training.*

By him who knows not, who sees not as they really are [each stage of this doctrine] training must be done,

§ 84.

. . . practice[1] must be done,

[1] *Yogo.* 'Or *payogo*' is the only Comment.

§ 85.

. . . will[1] must be exercised,

§ 86.

. . . exertion must be made,

§ 87.

. . . there must be no turning back,

§ 88.

. . . there must be ardour,

§ 89.

. . . there must be energy,

§ 90.

. . . there must be perseverance,

§ 91.

. . . there must be mindfulness,

§ 92.

. . . there must be understanding,

§ 93.

. . . there must be earnestness.

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[1] *Chando.* 'Good will, the desire to act.' *Comy.*

CHAPTER XIII

THE KINDRED SAYINGS ON UNDERSTANDING

§ 1. *The tip of the nail.*

THUS have I heard. On a certain occasion the Exalted One was staying near Sāvatthī at the Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One took up a little pinch of dust on the tip of his finger-nail and said to the brethren:—'What think ye, brethren? Whether is this pinch of dust that I have taken up on my finger-nail the greater, or the mighty earth?'

'The latter, lord, the mighty earth is the greater. Infinitely small is this pinch of dust taken up by the Exalted One on his finger-nail, not by a hundredth part, nor by a thousandth part, not by a hundred thousandth part does it equal the mighty earth when set beside it—this pinch of dust taken up by the Exalted One on his finger-nail.'

Even so, brethren, for the Ariyan disciple who has won vision, for the person who has understanding this is the greater ill, to wit, that which for him is wholly perished, wholly finished; little is the ill that remains, not worth the hundredth part, not worth the thousandth part, not worth the hundred thousandth part when measured with the former ill which for him is wholly perished, wholly finished, to wit, a term of seven times.[1]

So great in good, brethren, is it to be wise in the Norm; so great in good is it to have gained the eye of the Norm.

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[1] *Sattakkhattuŋ paramatā. Cf. Points of Controversy*, 77, 268; *S.* v, 458; *A.* i, 233 f. The *Comy.* explains as 'a measure of seven lives (*bhavā*),' or rebirths.

§ 2. *The Bathing Tank.*

At Sāvatthī the Exalted One said:—

Suppose, brethren, there were a bathing-tank fifty yojanas in length, fifty yojanas in breadth, fifty yojanas in depth full of water brimming over so that a crow might drink; and therefrom a man were to draw water on the tip of a grass-blade.

What think ye, brethren? which is the greater: the water brought up by the tip of the grass-blade, or the water of the bathing-tank?

Just this, lord, is the greater, the water of the bathing-tank. Scant is the water brought up by the tip of the grass-blade, not a hundredth part does it equal, not a thousandth part does it equal, not a hundred thousandth part does the water brought up by the tip of the grass-blade equal the measure of the water of the tank. . . .[1]

§ 3. *Confluent waters* (2).

. . . Suppose, brethren, that where those great rivers flow together, meet together, to wit, Gangā, Yamunā, Aciravatī, Sarabhū, Mahī, a man should therefrom draw out two or three drops of water. As to that what think ye, brethren? Which is the greater: those two or three drops of water brought up, or the water that has flowed together?

Just this, lord, is greater, even the water that has flowed together. Scant are the two or three drops of water brought up, not equal to the hundredth part, the thousandth, the hundred thousandth part when compared with the water that has flowed together are those two or three drops of water. . . .

§ 4. *Confluent water.*

. . . Suppose, brethren, that where those great rivers flow together, meet together, to wit, Gangā, Yamunā, Aciravatī,

[1] The application here and in following Suttas is the same as that in § 1.

Sarabhū, Mahī, the water should die away and come to an end, excepting two or three drops. As to that what think ye, brethren? Which is the greater: the water that, having flowed together, has died away and come to an end, or those two or three drops remaining over?

Just that, lord, is greater, even the water that having flowed together has died away and come to an end; scant are the two or three drops remaining over, not a hundredth part do they equal, not a thousandth, not a hundred thousandth part do they equal when compared with the water that having flowed together has died away and come to an end, those two or three drops of water. . . .

§ 5. *The earth* (1).

. . . Suppose, brethren, that a man were to lay together on the earth seven little balls of clay [as big as] jujube kernels. As to that what think ye, brethren, which is more? the seven little jujube-kernel clay balls laid together, or the earth?

Just this, lord, is more, the earth itself; scant are the seven little jujube-kernel clay balls laid together. They do not make up one hundredth part, nor one thousandth, nor one hundred thousandth part when compared with the earth—those seven little clay balls. . . .

§ 6. *The earth* (2).

. . . Suppose, brethren, the earth perishing and coming to an end, except for seven little clay balls like jujube kernels. As to that, what think ye, brethren, which is more? The great earth, perished and come to an end, or the seven surviving little jujube-kernel clay balls?

Just that is more, lord, even the great earth. . . . Scant are the seven surviving little clay balls. They do not make up one hundredth, one thousandth, one hundred thousandth part when compared with the great earth—those seven surviving little clay balls. . . .

§ 7. *The sea* (1).

. . . Suppose, brethren, that a man were to draw from the sea two or three drops of water. As to that what think ye, brethren, which is more? Those two or three drops of water brought up, or the water in the sea?

Just this is more, lord, even the water in the sea. Scanty are the two or three drops of water brought up; they do not make up one hundredth, one thousandth, one hundred thousandth part when compared with the water in the sea—those two or three little drops. . . .

§ 8. *The sea* (2).

. . . Suppose, brethren, that the sea were to come to extinction, to an end except for two or three drops of water brought from it. As to that what think ye, brethren, which is more? The water in the sea or the two or three surviving drops of water?

Just that is more, lord, even the water in the sea that has come to extinction, to an end. Scanty are the two or three surviving drops. They do not make up one hundredth, one thousandth, one hundred thousandth part when compared with the sea that has come to extinction, to an end—those two or three drops. . . .

§ 9. *The mountain simile* (1).

. . . Suppose, brethren, that a man were to lay together on Himâlaya, lord of the hills, seven grains of gravel as large as mustard-seeds. As to that what think ye, brethren, which is more? The seven grains of gravel as large as mustard-seeds or Himâlaya, lord of the hills?

Just this, lord, is more, even Himâlaya, lord of the hills. Small are the seven grains of gravel as large as mustard-seeds laid together. They do not make up one hundredth, one thousandth, one hundred thousandth part when compared with Himâlaya lord of the hills—those seven grains of gravel as large as mustard-seeds laid together. . . .

§ 10. *Mountain simile* (2).

. . . Suppose, brethren, that Himâlaya, lord of the hills, were to come to extinction, come to an end, save for seven surviving grains of gravel as large as mustard-seeds . . . which is more ?

Just that is more, lord, even Himâlaya, lord of the hills. Small are the seven grains of gravel as large as mustard-seeds that survive. They do not make up a hundredth, a thousandth, a hundred thousandth part when compared with Himâlaya, lord of the hills—those seven grains of gravel laid together as large as beans.

Even so, brethren, for the Ariyan disciple who has won vision, for the person who has understanding, this is the greater ill, to wit, that which for him is wholly perished, wholly finished. Little is the ill that remains; it does not make up a hundredth part, it does not make up a thousandth part, it does not make up a hundred thousandth part when compared with the former ill which for him is wholly finished, to wit, a term of seven times.

§ 11. *Mountain simile* (3).

. . . Suppose, brethren, that a man should lay together on Sinèru, lord of the hills, seven grains of gravel as large as beans. As to that what think ye, brethren, which is more ? Those seven grains of gravel as large as beans laid together, or Sinèru, lord of the hills ?

Just this is more, lord, even Sinèru, lord of the hills. Small are seven grains of gravel laid together as large as beans. They do not make up a hundredth, a thousandth, a hundred thousandth part when compared with Sinèru, lord of the hills—those seven grains of gravel laid together as large as beans.

Even so, brethren, when compared with the attainment of an Ariyan disciple who has won vision, of the person who

has understanding,[1] the attainment of recluses and brahmins who are Wanderers, heretical teachers does not make up the hundredth, the thousandth, the hundred thousandth part.[2]

So great in attainment, brethren, is the person who has won vision, so great in higher knowledge.

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[1] This clause has apparently been dropped in the Feer edition.

[2] The slight variations in the repeated phrase of comparison do not correspond to any variations in the uniform Pali.

CHAPTER XIV

KINDRED SAYINGS ON ELEMENT

1 (*a*). Five (Discourses on) Internal Element

§ 1 (1). *Element.*

While staying at Sāvatthī:—

'I will teach you, brethren, the diversity in elements.[1] Do ye listen; give your minds thoroughly; I will speak.'

'Even so, lord,' responded the brethren.

The Exalted One said this:—

'What, brethren, is the diversity in elements? The elements of eye, of visible object, of eye-awareness;[2] the elements of ear, of sound, of ear-awareness; the elements of nose, of odour, of nose-awareness; the elements of tongue, of taste, of tongue-awareness; the elements of body, of tangibles, of body-awareness; the elements of mind, of ideas, of mind-awareness: this, brethren, is called diversity in elements.'

§ 2 (2). *Touching.*

While staying at Sāvatthī:—

Because of the diversity in elements, brethren, arises diversity of contact. The diversity in elements *has been told you.*[3] And what is the consequent diversity of contact? An

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[1] 'Element' is by no means a good fit for *dhātu*, but it is difficult to find any better single word. In itself it may mean what the commentators say it does (*cf.* S. Z. Aung's note, *Compendium*, p. 254 *f.*), 'that which bears its own intrinsic nature'—an ultimate—or 'its own characteristic mark'; something not reducible to simpler terms. But in relation to life and conduct—and Buddhist interest in it was limited to that—it seems to mean the wherewithal, the datum, the *sine quâ non*, given which some given experience can be had; any 'set of conditions.' In this section we are concerned with those 'conditions' without which we can have no sense-, or mundane experience.

[2] Or consciousness (*viññāṇa*).

[3] § 1 is repeated.

eye-contact arises because of the eye-element. An ear-contact arises because of the ear-element. And so for the other four. It is thus, brethren, that because of diversity of elements diversity of contact arises.

§ 3 (3). *And not in this way.*[1]

While staying at Sāvatthī:—

Because of the diversity in elements, brethren, arises diversity of contact; diversity in elements does not arise because of diversity of contact.

What diversity in elements is, and the consequent diversity in contact:—*these have been told you.* And now the order of happening has been told you.[2]

§ 4 (4). *Feeling* (1).

While staying at Sāvatthī:—

Because of the diversity in elements, brethren, arises diversity of contact; because of the diversity of contact arises diversity of feeling.[3]

The diversity in elements *ye know.*

How is it that because of diversity in element there arises diversity of contact? that because of diversity of contact there arises diversity of feeling?

Because of eye-element, brethren, arises eye-contact: because of eye-contact arises feeling produced by eye-contact. And so for the other five senses. Thus it is that because of diversity in element there arises diversity of contact, because of diversity of contact there arises diversity of feeling.

§ 5 (5). *Feeling* (2).

. . . While staying at Sāvatthī:—

Because of the diversity in elements, brethren, arises diversity of contact; because of the diversity of contact arises

[1] Reading *no c'etaṃ.*

[2] The formulas of §§ 1, 2 are repeated, and so is here the first sentence of § 3.

[3] Catechism on the first two modes of diversity (§§ 1, 2) follows.

diversity of feeling. Diversity of contact does not arise because of diversity of feeling; diversity in elements does not arise because of diversity of contact.

The diversity in elements *ye know;* and the consequent diversity of contact and thence diversity of feeling. And now ye know the order is not otherwise.

And it is true in the case of each of the six pairs of elements.[1]

(b). Five (Discourses on) External Element

§ 6 (6). *Element.*

. . . While staying at Sāvatthī:—

I will teach you, brethren, the diversity in elements: do ye listen. . . .

What, brethren, is the diversity in elements? Visible object-element, sound-element, odour-element, taste-element, tangible-element, idea-element. This is called diversity in elements.

§ 7 (7). *Perception.*

At Sāvatthī:—

Because of the diversity in elements, brethren, arises diversity in perceptions; because of diversity in perceptions arises diversity in aims: because of diversity in aims arises diversity in desires; because of diversity in desires arises diversity in yearnings; because of diversity in yearnings arises diversity in quests.

The diversity in elements, *to wit, in the six afore-named, ye know, and now ye know the causal connection in the consequences thereof, true in each of the six.*

§ 8 (8). *And not in this way.*[2]

Staying at Sāvatthī:—

. . . Diversity in yearnings does not arise because of

[1] I have avoided merely repeating the formulas of §§ 1–3, as the text does.

[2] See § 3.

diversity in quests, nor does diversity in desires arise because of diversity in yearnings, nor diversity in aims because of diversity in desires, nor diversity in elements because of diversity in perceptions.

Now this diversity in [external] elements, *and the order of its consequences ye know, and it is* true for each of the six [external] elements:—

Because of the visible object-element arises visible object-perception; because of this arises visible object-aim, -desire, -yearning, -quest. *And not in the inverse order.* So is it with the other five. Thus, finally:—

Because of idea-element arises idea-perception, and so idea-aim, idea-desire, idea-yearning, idea-quest. *Each in this order.*

§ 9 (9). *Contact* (1).

. . . While staying at Sāvatthī:—

Because of diversity in elements, brethren, arises diversity of perceptions, hence diversity of aims, hence diversity of contact, hence diversity of feeling, hence diversity of desires, hence diversity of yearnings, hence diversity of quests, hence diversity of gains.

The diversity and the causal order are true of each element.

§ 10 (10). *Contact* (2).

This Sutta is a virtual repetition of § 9, *with emphasis on the rejection of the inverse order of causation.*

2.

§ 11 (1). *These seven.*

. . . While staying at Sāvatthī:—

There are these seven elements, brethren—which seven? The radiance-element, the beauty-element, the space-infinity-

element, the consciousness-infinity-element, the nothingness-sphere-element, the neither perception-nor-non-perception-sphere-element, the perception-and-feeling-cessation-element: —these are the seven.[1]

When he had so said, a certain brother said this to him:—'Because of what, lord, are these seven elements revealed ?'

That radiance-element, brother, is revealed through darkness. That beauty-element is revealed through ugliness. That space-infinity-element is revealed through visible object. That consciousness-infinity-element is revealed through space-infinity-element. And similarly each of the remaining three is revealed through the element named previously.

And how, lord, can there be attainment of each of these seven elements ?

The radiance, beauty, space-infinity, consciousness-infinity-sphere and nothingness-sphere-elements are to be won by attainment in perception. The neither-perception-nor-non-perception-sphere-element is to be won by attainment in the remaining activities of mind. The perception and feeling cessation-element is to be won by attainment of cessation.

§ 12 (2). *With causal basis.*

While staying at Sāvatthī:—

With causal basis,[2] brethren, arises thought of sense-desires, not without causal basis. With a causal basis arises ill will, not without causal basis. With a causal basis arises cruelty, not without causal basis. How do they so arise ? Because of the element of sense-desire[3] arises sensuous perception,

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[1] All—so the *Comy.*—the first two included, are modes of Jhāna. *Cf. Dialogues*, i, 249–51; ii, 119; *Bud. Psych. Ethics*, 72, 182, 204. *Bud. Psychology*, 105 *f.*

[2] *Nidāna.*

[3] *Kāma* means literally desire, but with sense-experience as its constant context. Unlike *chando*, translated 'desire' just below, it has no conational emphasis. It bears, in Buddhist doctrine, almost the sense of 'carnal' in Christian homiletics. It is a name for all life from the lowest up to and inclusive of the nearer, *i.e.*, more akin-to-earth deva-spheres. For here too is 'incarnate' life and carnal desire. The

because of sensuous perception arise sensuous aims, because of sensuous aims arises sensuous desire, because of sensuous desire arises sensuous yearning, because of sensuous yearning arises sensuous questing. Pursuing a sensuous quest, the untaught worldling practises wrong conduct in three ways: in deed, word and thought. Such also is the causal basis in ill will and cruelty. Pursuing a malevolent, a cruel quest, the untaught worldling practises wrong conduct in those three ways.

It is as if a man were to throw down a blazing grass-torch in dry grass-jungle. Were he not with hands and feet quickly to extinguish it, the creatures depending on grasses and brushwood would thereby come to disaster and ruin. Even so, brethren, any recluse or brahmin whatever, in whom has arisen irregular notions, and who does not quickly cast them out, repress them, end them, bring them to nothing, he both fares ill here, with trouble, despair, yearning, and at the separation of the body, after death, has to expect a bad destiny.

With causal basis, brethren, arises thought of renunciation, not without causal basis. With causal basis arises thought of benevolence, not without causal basis. With causal basis arises thought of kindness, not without causal basis. How do they so arise?

Because of the element of renunciation arises the idea of renunciation; because of this arises aim of renunciation; because of this arises desire to make renunciation; because of this arises yearning for renunciation; because of this arises quest for renunciation. Pursuing that question, brethren, the Ariyan disciple practises rightly in three ways:—in deed,

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difficulty of translating it is obvious. See *Ency. Religion and Ethics*, 'Desire'; *Compendium*, 81, *n.* 2; *Bud. Psych. Ethics*, p. 334. The antithetical term, 'renunciation':—*nekkhamma*—is not from the same root but from *kram*, going forth. The other two antithetical terms—benevolence, kindness—are negative in form, lit. non-enmity, harmlessness, but are not necessarily so in meaning. *E.g.*, the latter, in the Sutta-Nipāta *Comy.*, is paraphased as *sa-karuṇābhāvo*, state of feeling pity, and pity is actively conceived by Buddhaghosa, *Vis. Mag.*, p. 314 f., *e.g.*, 'the not being able to endure the sufferings of others.'

word and thought. Similarly in the element, idea, aim, desire, yearning, quest for benevolence, for kindness.

It is as if a man were to throw down a blazing grass-torch in a dry grass-jungle, but quickly extinguished it with hands and feet; the creatures depending on grasses and brushwood would thereby not come to disaster and ruin. Even so, brethren, any recluse or brahmin whatever in whom has arisen irregular notions, and who quickly casts them out, represses them, ends them, brings them to nothing, both fares happily here without trouble, despair or yearning, and at the separation of the body, after death, has to expect a happy destiny.

§ 13 (3). *Brick Hall.*[1]

The Exalted One was once staying in Ñātika at the Brick Hall. There he addressed the brethren:—Brethren! 'Even so, lord,' they responded. The Exalted One said this:—

Because of [an] element, brethren, arises a notion, arises an opinion, arises thought.

When he had said thus, the venerable believer Kaccāyana said to the Exalted One:—'The opinion, lord, that of those who are not supremely enlightened [some one is] supremely enlightened—what causes this opinion to manifest itself?'

'Mighty is that element, Kaccāyana, to wit, the element of ignorance. Low, I tell you, Kaccāyana, is the element through which low notions, low opinions, low thoughts, low volitions, low wishes, low aspirations, a low person, low speech arises, low is what he declares, what he teaches, what he reveals, sets forth, discloses, analyzes, explains, and low is the rebirth of him. Average I tell you, Kaccāyana, is the element through which average notions, opinions, thoughts, volitions, wishes, aspirations, average persons, average speech arises, moderately good[2] is what he declares, teaches, reveals, sets forth, discloses, analyzes, explains, and moderately good is the rebirth of him.

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[1] See above, p. 51.

[2] Average, moderately good = both *majjhima*, lit. middling.

Excellent, I tell you, Kaccāyana, is the element through which excellent notions, opinions, thoughts, volitions, wishes, aspirations, persons, speech arises, excellent is what he declares, teaches, reveals, sets forth, discloses, analyzes, explains, and excellent is the rebirth of him.

§ 14 (4). *Low tastes.**

While staying at Sāvatthī:—

Through an element it is, brethren, that beings flow together, meet together. Beings of low tastes flow together, meet together with them of low tastes. They of virtuous tastes flow together, meet together with them of virtuous tastes. So have they done in the past. So will they do in the future. So do they now in the present.

§ 15 (5). *Conduct.*[1]

The Exalted One was once staying at Rājagaha on the hill Vulture's Peak. Now at that time the venerable Sāriputta with many brethren was walking to and fro not far from the Exalted One. And the venerable Mahā-Moggallāna with many brethren was walking to and fro not far from the Exalted One. Similarly were walking the venerable Mahā-Kassapa, Anuruddha, Puṇṇa Mantānī's son, Upāli, Ānanda and Devadatta.

Then the Exalted One addressed the brethren:[2]—'Do ye see Sāriputta, brethren, walking to and fro with many brethren?'

'Even so, lord.'

'All of those brethren are of great wisdom. Do ye see Moggallāna, brethren, so walking?'

'Even so, lord.'

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* *Adhimutti.* [1] *Kammaṃ.*

[2] The following acknowledgments made by the Head may be compared with the longer list in *A.* i, 23 *f.* There is consonance in the commendation.

'All of those brethren are of great will-potency. Do ye see Kassapa, brethren, so walking?'

'Even so, lord.'

'All of those brethren keep the stricter observances.[1] Do ye see Anuruddha, brethren, so walking?'

'Even so, lord.'

'All of those brethren have the deva-sight.[2] Do ye see Puṇṇa Mantānī's son, brethren, so walking?'

'Even so, lord.'

'All of those brethren are of righteous converse. Do ye see Upāli, brethren, so walking?'

'Even so, lord.'

'All of those brethren know the Vinaya by heart.[3] Do ye see Ānanda, brethren, so walking?'

'Even so, lord.'

'All of those brethren have learnt much.[4] Do ye see Devadatta, brethren, so walking to and fro with many brethren?'

'Even so, lord.'

'All of those brethren have evil wants.'

Through an element it is, brethren, that beings flow together, meet together. Beings of low tastes flow together, meet together with them of low tastes. They of virtuous tastes flow together, meet together with them of virtuous tastes. So have they done in the past. So will they do in the future. So do they now in the present.

§ 16 (6). [*Sutta*] *with verses.*

While staying at Sāvatthī:—

. . .[5] Just, brethren, as muck flows together, meets together with muck, urine with urine, pus with pus, blood with blood, even so it is through an element that beings flow together, meet together, they of low tastes with them of low tastes, both in the past, the future and now in the present.

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[1] *Dhutanga.* In the Milinda trans. 'extra vows.'

[2] Clairvoyance.

[3] Lit. 'Vinaya-bearers.'

[4] Lit. 'are much-heard.' As we might say 'well read.'

[5] § 14 is first repeated here, with respect only to 'being of low tastes.'

Through an element it is, brethren, that beings flow together, meet together. Beings of virtuous tastes flow together, meet together with them of virtuous tastes, both in the past, the future, and now in the present.

Just, brethren, as milk flows together, meets together with milk, oil with oil, ghee with ghee, honey with honey, molasses with molasses, even so it is . . .[1]

This said the Exalted One. The Well-farer so saying, the Master said this yet further:—

> Lust's jungle, of association born,
> By not associating is cut down.
> As one who, mounted on a puny plank,
> Is in mid-ocean whelmed beneath the waves,
> So even he of blameless life doth sink
> When thrown together with the man of sloth.
> Wherefore from such let him keep well apart—
> The sluggard and the poor in energy.
> Let him consort with those who live aloof,
> With noble, eager, contemplative souls,
> With men of constant quickened energies,
> Yea, let him hold communion with the wise.[2]

§ 17 (7). *Unbelievers.*

While staying at Sāvatthī:—

Through an element it is, brethren, that beings flow together, meet together, unbelievers flow together, meet together with unbelievers, the unconscientious with the unconscientious, the indiscreet with the indiscreet, the untaught with the untaught, the lazy with the lazy, the muddleminded with the muddleminded, the unwise with the unwise.

Believers flow together, meet together with believers, the conscientious with the conscientious, the discreet with the discreet, the educated with the educated, the energetic with

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[1] The previous paragraph is repeated in full.

[2] =*Pss. of the Brethren,* verses 147, 148, save for the first two lines. The translation is here made a little more correct.

the energetic, the levelheaded with the levelheaded,[1] the wise with the wise.[2]

So has it been in the past. So will it be in the future. So is it now in the present.

§§ 18–22.

These five Suttas, called respectively (8) *The Five based on 'Unbelievers,'* (9) *The Four based on 'The Unconscientiousness,'* (10) *The Three based on 'The Indiscreet,'* (11) *The Two by the term 'The Uneducated,' and* (12) *The Lazy are a repetition of the foregoing Sutta* § 17, *giving only some pairs of opposites at a time instead of all the two sets of seven opposites as in that Sutta ; thus* § 18 *has unbelievers, unconscientious, unwise with their opposites and so on. Nothing new is added. All five hail from Sāvatthī.*

3. Courses of Action

§ 23 (1). *The unconcentrated.*

While staying at Sāvatthī:—

Through an element it is, brethren, that beings flow together, meet together, unbelievers with unbelievers, the unconscientious with the unconscientious, the indiscreet with the indiscreet, the unconcentrated with the unconcentrated, the unwise with the unwise. Similarly believers, the conscientious, the discreet, the concentrated, the wise. . . .

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[1] 'They whose mindfulness (or memory) has grasped all that has to be done.' *Comy.* The 'muddleminded' (or 'careless') are compared to crows and jackals which have dropped their prey.

[2] The *Comy.* notices this paragraph. (Feer found it omitted from his two Singhalese MSS.)

§ 24 (2). *The vicious.*

As in the foregoing, 'the vicious' *and* 'the virtuous' *being substituted for* 'the unconcentrated,' etc.

§ 25 (3). *The five moral precepts.*[1]

While staying at Sāvatthī:—

The formula as in the foregoing. The terms here are 'they who take life,' 'they who take what is not given,' 'they who wrongly act in desires of sense,' 'the liars,' 'those given to strong drink,' *and their opposites.*

§ 26 (4). *The seven courses of action.*

Identical with the foregoing, save that strong drink *and* abstainers from it *are omitted, and the three other forms of wrong speech (and of right speech) are substituted* :—slander, abuse *and* idle talk.

§ 27 (5). *The ten courses of action.*

Identical with the foregoing, save that three more pairs are added : 'the covetous,' 'the malicious,' 'they of wrong views.'[2]

§ 28 (6). *The eightfold.*

. . . While staying at Sāvatthī:—

Through an element it is, brethren, that beings flow together, meet together, they of wrong views with them of wrong views; so they of wrong aims, wrong speech, wrong conduct, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration; and they of right views with them of right views, they of right aims, speech, conduct, livelihood, endeavour, mindfulness, concentration.

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[1] *Sikkhāpadāni. Pañcasīlāni* or *pañcasīla* seems to be a later term.

[2] *Cf. Dialogues,* iii, 247, (iii.), (iv.).

§ 29 (7). *Ten factors.*

As in the foregoing with the addition of 'they of wrong knowledge,' 'they of wrong emancipation,' *and the corresponding opposites.*[1]

4.[2]

§ 30 (1). *The four.*

The Exalted One was once staying at Sāvatthī, in Jeta Grove, the Anāthapiṇḍika Park:—

There are these four elements, brethren:—which are the four? Earth-element, water-element, heat-element, air-element: these are the four.

§ 31 (2). *Before.*

At Sāvatthī:—

Before my enlightenment, brethren, to me, being unenlightened and Bodhisat only, this occurred:—What is the satisfaction, what the misery, what the escape that comes to us in connection with the earth-element, with the water-element, with the heat-element, with the air-element?[3] To me it occurred that the pleasure, the happiness arising

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[1] *Cf. S.* iii, 109; v, 1, 15, 18, 20, 23, 334. Mentioned also in *A.* v several times, and in *D.* iii, 290 *f.*

[2] There is no title to this *vagga*.

[3] In his comments B. reads into these four the more abstract meanings—extension, cohesion, calorific property, mobility—that they came to have in later Abhidhamma. He refers throughout to their presence in the human body. The three characteristics here discerned in the four elements are also discerned in the senses, *S.* iv, 7–13; v, 194, 203 *f.*; in the bodily and mental factors in general, *ib.* iii, 81, 160 etc.; in feeling in particular, *ib.* iv, 208, 234; in sense-desires, *M.* i, 85, 92. Suttas 31, 32 occur in *A.* i, 258 *f.* and 33 in *A.* i, 260, where 'the elements' are replaced by 'the world.'

through each of these elements is the satisfaction that comes in connection with each, that the transience, the suffering, the changeful nature of each is the misery that comes in connection with each, that the suppression of passion and desire, the elimination thereof in connection with each is the escape that comes in connection with each.

So long as I, brethren, had not fully come to know even as it really is the satisfaction as such, the misery as such, the escape as such that there is in the four elements, so long did I not discern what it was to be enlightened with supreme enlightenment with regard to the world and its deities—its Māras. its Brahmās—and to the generations of recluses and brahmins, devas[1] and men. But when I, brethren, had fully come to know even as it really is the satisfaction as such, the misery as such, the escape as such that there is in the four elements, then did I discern what it is to be enlightened with supreme enlightenment with regard to the world and its deities, its Māras. its Brahmās, and to the generations of recluses and brahmins, devas and men.

And knowledge, insight arose in me that sure is my emancipation of mind. This is the last birth! Now is there no more rebecoming!

§ 32 (3). *I walked.*

At Sāvatthī:—

I walked seeking the satisfaction, brethren, that comes from the earth-element. I found that satisfaction so that by insight I saw it well. I walked seeking the misery that comes from the earth-element. I found that misery, so that by insight I saw it well. I walked seeking escape from the earth-element. I found it so that by insight I saw it well.

I so walked, I so found, I so saw the satisfaction, the misery, the escape in the other three elements.

Here follow the last three paragraphs in § 31.

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[1] Deities and devas are in the text both *deva :—sa-devake, sa-deva-manussāya.* We have no word that does not mislead, for to the Buddhist devas were not gods in the Vedic or the Greek or Christian sense, nor were they 'spirits,' since they were not 'discarnate.'

§ 33 (4). *If there were not this.*

At Sāvatthī:—

If there were not, brethren, this satisfaction that comes from the earth-element, beings would not lust after the earth-element. But inasmuch as there is satisfaction in it, beings lust after it.

If it were not, brethren, that misery comes from the earth-element, beings would not be repelled by the earth-element. But inasmuch as there is misery from it, beings are repelled by it.

If it were not, brethren, that there is escape from the earth-element, beings could not escape from it. But inasmuch as there is an escape from the earth-element, beings do escape from it.

Even so is it in the satisfaction, the misery, the escape that come from the other three elements.

In so far, brethren, as beings have not fully come to know, even as it really is, the satisfaction as such, the misery as such, the escape as such in these four elements, they have not lived aloof, detached, separate, disassociated, with the barriers to the mind done away with, from the world and its deities —its Māras, its Brahmās—and from the generations of recluses and brahmins, devas and men.

But when, brethren, beings have fully come to know, as it really is, that satisfaction, that misery, that escape, then do beings live aloof, detached, separate, disassociated, unbarred in mind from the world and its deities—its Māras, its Brahmās— from the generations of recluses and brahmins, devas and men.

§ 34 (5). *Pain.*

At Sāvatthī:—

If this earth-element, brethren, this water-element, this heat-element, this air-element were entirely painful, beset with pain, immersed in pain, not immersed in happiness, beings would not be lusting after them. But inasmuch as each of these elements is pleasant, beset with pleasure, immersed in

pleasure, not in pain, therefore it is that beings get lusting after them.

If this earth-element, brethren, this water-element, this heat-element, this air-element were entirely pleasant, beset with pleasure, immersed in pleasure, not immersed in pain, beings would not be repelled by them. But inasmuch as each of these elements is painful, is beset with pain, immersed in pain, not immersed in pleasure, therefore it is that beings are repelled by them.

§ 35 (6). *Taking delight in.*

At Sāvatthī:—

He who takes delight, brethren, in any one of the four elements, takes delight in pain. He who takes delight in pain, he, I say, is not set wholly free from pain.

He who takes no delight in any one of the four elements, takes no delight in pain. He who takes no delight in pain, he, I say, is set wholly free from pain.[1]

§ 36 (7). *Uprising.*

At Sāvatthī:—

That, brethren, which is the uprising, the persisting, the rebirth, the manifestation of any one of the four elements, that is the uprising, the persisting, the rebirth, the manifestation of pain.

That which is the ceasing, the quelling, the going out of any one of the four elements, that is the ceasing, the quelling, the going out of pain.

[1] Most of these Suttas are repeated with amplifications in chap. xxxv, 2. 'Pain' must not be understood here as actual suffering, bodily or mental, but as the liability to suffering inherent in our present life—as 'ill.' *Cf.* my *Bud. Psych.*, p. 83 *f.* To be 'set wholly free from' this (*parimutto, cf. Dialogues*, i, 96, l, 2; *Milinda* ii, 217) is to be quit of desire to prolong life in any of the worlds. So above, p. 24. And 'delight in pain' must mean: delight in things wherein liability to suffering may become actualized.

§ 37 (8). *Recluses and brahmins* (1).

At Sāvatthī:—

There are these four elements, brethren—which are the four ? Earth-element, water-, heat-, air-element.

Verily, any recluses or brahmins whatever who do not understand, even as it really is, the satisfaction, the misery, the escape with regard to these four elements, they for me are not approved of among recluses as recluses nor among brahmins as brahmins, nor have those venerable ones come even in this life fully to know of themselves, to realize, to live in the attainment of, the good of being recluse or brahmin.

But any recluses or brahmins whatever who do understand, even as it really is, the satisfaction, the misery, the escape with regard to these four elements, they for me are approved of among recluses as recluses, or among brahmins as brahmins; and those venerable ones have come, even in this life, fully to know of themselves, to realize, to live in the attainment of, the good of being recluse or brahmin.

§ 38 (9). *Recluses and brahmins* (2).

At Sāvatthī:—

Yea, if they do not—if they do—understand, even as it really is, also the coming to pass and the going away of any one of the four elements. . . .

§ 39 (10). *Recluses and brahmins* (3).

At Sāvatthī:—

Yea, if they do not—if they do—understand the nature, the coming to pass, the ceasing, the way going to the ceasing of any one of the four elements . . . the same do I say of their repute, of their life.

CHAPTER XV

KINDRED SAYINGS ON THE INCALCULABLE BEGINNING

1.

§ 1 (1). *Grass and brushwood.*

THUS have I heard:—The Exalted One was once staying at Sāvatthī in Jeta Grove, the Anāthapiṇḍika Park.

Now there the Exalted One addressed the brethren:—Brethren! Lord!* they made response. The Exalted One said this:—

Incalculable is the beginning,[1] brethren, of this faring on.[2] The earliest point[3] is not revealed of the running on, the faring on, of beings[4] cloaked in ignorance, tied to craving.

If a man, brethren, were to prune out the grasses, sticks, boughs and twigs in this India and collecting them together, should make a pile laying them in a stack of squares[5] saying for each: 'This is my mother; this is my mother's mother. Brethren, the grasses, sticks, boughs, twigs in this India would be used up, ended or ever the mothers of that man's mother were come to an end.'

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* *Bhadante*, p. 1.

[1] *Ana-mata-'gga*. *Ana* is negative prefix. *Mata* = thought, judged. *Agga* = beginning. *Comy.:—avidita-'ggo*. *Cf.* Rhys Davids and Stede, *Pali-English Dictionary*; *Pss. of the Sisters*, ver. 495 *f.*

[2] *Saŋsāro.*

[3] *Pubba-koṭi*. Or past, or former extreme. B. paraphrases:—The first boundary is not seen, the beginning of which is the first point. Nor is the last extreme revealed. Just in the middle beings are passing on.

[4] Lit.: of beings running on, faring on.

[5] *Caturangulaŋ caturangulaŋ ghaṭikaŋ*. *C.* is silent. *Cf. Dialogues*, i, 10 (6), where a game of tip-cat is so called.

Why is that ? Incalculable is the beginning, brethren. of this faring on. The earliest point is not revealed of the faring on, running on, of beings cloaked in ignorance, tied to craving.

Thus many a day, brethren, have ye been suffering ill, have ye been suffering pain,* have ye been suffering disaster, have the charnel-fields been growing. Thus far enough is there, brethren, for you to be repelled by all the things of this world,[1] enough to lose all passion for them, enough to be delivered therefrom.

§ 2 (2). *Earth.*

At Sāvatthī:—

Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the faring on, running on, of beings cloaked by ignorance, tied by craving.

If a man, brethren, were to make this great earth into clayballs each the size only of a kola kernel and laid them down saying 'This is my father, this is my father's father. Brethren, this great earth would be used up, ended or ever the fathers of that man's father were come to an end.'

Why is that ? Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the running on, faring on, of beings cloaked in ignorance, tied to craving.

Thus many a day, brethren, have ye been suffering ill, have ye been suffering pain, have ye been suffering disaster, have the charnel-fields been growing. Thus far enough is there, brethren, for you to be repelled by all the things of this world, enough to lose all passion for them, enough to be delivered therefrom.

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* *Tibbaŋ.*

[1] *Sabba-sankhāresu.* Usually explained as all that has arisen from conditions. But I doubt whether this more philosophical import was any more present to the mind of the Sutta editors than it is to-day to any Buddhist, when on the occasion of a death, he utters the usual exclamation *Aniccā vata sankhārā !*

§ 3 (3). *Tears.*

At Sāvatthī:—

Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the running on, faring on, of beings cloaked in ignorance, tied to craving.

As to that what think ye, brethren? Which is greater:—the flood of tears[1] shed by you crying and weeping as ye fare on, run on this long while,[2] united as ye have been with the undesirable, sundered as ye have been from the desirable, or the waters in the four seas?

'As we allow, lord, that we have been taught by the Exalted One, it is this that is greater: the flood of tears shed by us crying and weeping as we fare on, run on this long while, united as we have been with the undesirable, separated as we have been from the desirable—not the waters in the four seas'

'Well said! well said, brethren! Well do ye allow that so has the doctrine been taught by me. Truly the flood of tears is greater . . .

'For many a long day, brethren, have ye experienced the death of mother, of son, of daughter, have ye experienced the ruin of kinsfolk, of wealth, the calamity of disease. Greater is the flood of tears shed by you crying and weeping over one and all of these, as ye fare on, run on this many a long day, united with the undesirable, sundered from the desirable, than are the waters in the four seas.

'Why is that? Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the running on, the faring on of beings cloaked in ignorance, tied to craving. Thus far enough is there, brethren, for you to be repelled by all the things of this world, enough to lose all passion for them, enough to be delivered therefrom.'

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[1] *Assu-pasanna.*

[2] *Cf. Pss. of the Sisters*, verses 496, 497:—

> Call ye to mind how it was said that tears
> And milk and blood flow on world without end.
> Remember the four oceans as compared
> With all the flow of tears and milk and blood.

The 'milk' Sutta follows; the 'blood' Sutta (overlooked in that translation) is the one called *Just thirty*, § 13.

§ 4 (4). *Milk.*

At Sāvatthī:—

'Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the running on, the faring on of beings cloaked by ignorance, tied to craving.

'As to that what think ye brethren? Which is greater:— the mother's milk[1] that ye have drunk as ye have fared on, run on this long while, or the water in the four seas?'

'As we allow, lord, that we have been taught by the Exalted One, it is this, lord, that is greater: the mother's milk drunk by us as we have fared on, run on this long while, and not the water in the four seas.'

'Well said! well said, brethren! Well do ye allow that so has the doctrine been taught by me. Truly the mother's milk is greater. . . .

'Why is this? Incalculable is the beginning of this faring on. The earliest point is not revealed of the running on, the faring on of beings cloaked in ignorance, tied to craving. Thus far enough is there, brethren, for you to be repelled by all the things of this world, enough to lose all passion for them, enough to be delivered therefrom.'

§ 5 (5). *The hill.*

At Sāvatthī, in Anāthapiṇḍika Park:—

Now a certain brother came to the Exalted One . . . Seated at one side he said this to the Exalted One: How long, lord, is an æon?

Long, brother, is an æon. It is not easy to reckon how long by saying so many years, so many centuries, so many thousand centuries.

Can it be told, lord, by a parable?

It can, brother, said the Exalted One. Suppose, brother, there were a great crag, a hill one yojana wide, one yojana across, one yojana high without chasms or clefts, a solid mass. And a man at the end of every hundred years were to stroke it

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[1] Lit.: mother's breast.

once each time with a Kāsi cloth. Well, that mountain in this way would be sooner done away with and ended than would an æon. So long, brother, is an æon. And of æons thus long more than one has passed, more than a hundred have passed, more than a thousand, more than a hundred thousand.

How is this? Incalculable is the beginning, brother, of this faring on. The earliest point is not revealed of the running on, the faring on of beings cloaked by ignorance, tied to craving. Thus far enough is there, brother, for thee to be repelled by all the things of this world, enough to lose all passion for them, enough to be delivered therefrom.

§ 6 (6). *Mustard-seed.*

. . . Suppose, brother, there were a city of iron [walls] one yojana in length, one in width, one yojana high, filled up with mustard-seed [to the top as if] turban-bound.[1] Therefrom a man were to take out at the end of every hundred years a mustard-seed. That great pile of mustard-seed, brother, would in this way be sooner done away with and ended than an æon. So long, brother, is an æon. And of æons thus long more than one has passed, more than a hundred have passed, more than a thousand, more than a hundred thousand.

How is this? Incalculable is the beginning, brother, of this faring on. The earliest point is not revealed of the running on, the faring on, of beings cloaked by ignorance, tied to craving. Thus far enough is there, brother, for thee to be repelled by all the things of this world, enough to lose all passion for them, enough to be delivered therefrom.

§ 7 (7). *Disciples.*

While staying at Sāvatthī:—

Now many brethren came to the Exalted One, saluted him and took seats at one side. So seated they said to him:—How many æons, lord, have passed and gone by?

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[1] *Culikābaddhaŋ*=top-knot-bound—a quaint conceit meet for such a fanciful simile.

Many, brethren, are the æons passed and gone by. Them it is not easy to count up:—so many æons, so many hundreds, so many thousands, so many hundred thousand æons.

Can it be done, lord, by a parable?

It can, brethren, said the Exalted One. Suppose that there were four disciples who went on living here for a century, and they were to recollect each day a hundred thousand æons.[1] The æons should be just recalled by them. And at the lapse of the century they were to die. Even so many æons, brethren, have passed and gone by. Them it is not easy to count up:— so many æons, so many hundreds, so many thousands, so many hundred thousand æons.

How is that? Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the running on, the faring on, of beings cloaked in ignorance, tied to craving. Thus far enough is there, brethren, for you to be repelled by all the things of this world . . . to be delivered therefrom.

§ 8 (8). *Ganges.*

At Rājagaha at the Bamboo Grove:—

Now a certain brahmin came to the Exalted One saluted him and sat down beside him. So seated he asked the Exalted One *the same question and was so answered. He too asked:* Can it be done, master Gotama, by a parable?

It can, brahmin, said the Exalted One. Take whence the river Ganges has its source and where it reaches the sea. The sand that lies between, that is not easy to count—so many [grains of] sand, so many hundreds, so many thousands, so many hundred thousand grains of sand.[2] More than that are

[1] Making a sum of 400,000 a day.

[2] That is 500 yojanas, reckons the *Commentary*. Our gazetteers reckon the river as 1,455 miles in length. This gives us the disputed length of the yojana as nearly three miles ($2\frac{91}{100}$ miles). I do not know whether this is borne out by Buddhaghosa's estimate of the distance from Benares to Gaya as 18 yojanas. There are a few others. Rhys Davids concludes, from the distance given in the Mahāvaṇsa from Anurādhapura to Mahintale as one yojana, in favour of 7½ miles (*Ancient Coins and Measures of Ceylon*).

the æons that have passed and gone by. Them it is not easy to count:—so many æons, so many hundreds, so many thousands, so many hundred thousands of æons.

How is this? Incalculable is the beginning, brahmin, of this faring on. The earliest point is not revealed of the faring on, running on of beings cloaked in ignorance, tied to craving. Thus many a day, brahmin, has ill been suffered, has pain been suffered, has disaster been suffered, has the charnel-field been growing. Thus far enough is there, brahmin, for you to be repelled by all the things of this world, enough to lose all passion for them, enough to be delivered therefrom.

When he had thus said, that brahmin said to the Exalted One:—Excellent, master Gotama! excellent, master Gotama! May master Gotama accept me as a follower who from this day forth as long as life shall last has taken refuge under him!

§ 9 (9). *The stick.*

While staying at Sāvatthī:—

Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the faring on, the running on of beings, cloaked in ignorance, tied by craving. . . .

Just as a stick, brethren, thrown up into the air, falls now on the butt-end, now on its side, now on its tip, even so do beings, cloaked in ignorance, tied by craving, running on, faring on, go now from this world to the other world, now from the other world to this.

How is this? Incalculable is the beginning, brethren, of this faring on. . . . (*continue as in* § 1).

§ 10 (10) *A person.*

The Exalted One was at Rājagaha on Vulture's Peak. There he addressed the brethren:—

Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the running on, faring on of beings, cloaked in ignorance, tied by craving. . . .

The bones of one single person, brethren, running on, faring

on for an æon would be a cairn, a pile, a heap as great as Mount Vepulla, were there a collector of those bones and the collection were not destroyed.

How is this? Incalculable is the beginning, brethren, of this faring on . . . (*as in* § 1).

This spake the Exalted One. The Wellfarer saying this, the Master said this further :—

> The pile of bones of [all the bodies of] one man
> Who has alone one æon lived,
> Were heaped a mountain high—so said the mighty seer—
> Yea, reckoned high as Vipula
> To north of Vulture's Peak, crag-fort of Magadha.[1]
> When he with perfect insight sees
> The Ariyan Truths:—what suffering is and how it comes
> And how it may be overpassed,
> The Ariyan Eightfold Path, the way all ill to abate—
> Seven times at most reborn, a man
> Yet running on, through breaking every fetter down,
> Endmaker doth become of ill.

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§ 11 (1). *Hard lot.*

The Exalted One was once staying at Sāvatthī. There he addressed the brethren:—

Incalculable is the beginning, brethren, of this faring on.

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[1] *Cf. Pss. of the Sisters*, pp. 66, 172; *Pss. of the Brethren*, ver. 545. Above, vol. i, p. 92; *cf. Buddhist India*, p. 37. The parable and verses occur in *Iti-Vuttaka*, § 24. 'To north': *Comy.: Gijjhakūṭassa uttara-passe ṭhito.* Vipula is here spelt Vepulla.

The earliest point is not revealed of the running on, the faring on of beings cloaked in ignorance, tied to craving.

When, brethren, ye behold a hard lot,[1] [or] that which is hard to come to, then should ye thus judge:—We too have suffered on this wise down that long time.

How is this? Incalculable is the beginning, brethren, of this faring on. . . . Thus far enough is there, brethren, for you to be repelled by all the things of this world, enough to lose all passion for them, enough to be delivered therefrom.

§ 12 (2). *Happy.*

(*This begins and ends as in* § 11.)

When, brethren, ye behold that which is happy, prosperous,[2] then should ye thus judge:—We too have enjoyed[3] on this wise down that long time. How is this . . . (*continue as in* § 11).

§ 13 (3). *Thirty only.*

While staying at Rājagaha at the Bamboo Grove:—

Now thirty brethren only, from Pāvā,[4] all forest dwellers, all almsmen, all rag-robed, all three-garment-men,[5] all not yet fetter-free came to the Exalted One and saluting him sat down at the side of him.

Now he thought:—These thirty from Pāvā all forest-dwellers and the like, all not yet fetter-free, what if I were now so to teach them such a doctrine, that at this very sitting their hearts were to be liberated, without grasping, from the intoxicants?

So he addressed them: Brethren! Lord![*] they responded. The Exalted One said this:—

Incalculable is the beginning, brethren, of this faring on.

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[1] Explained as poverty in the *C.*

[2] Lit.: equipped. Explained as rich, etc., in the *C.*

[3] The same word as that rendered 'suffered' in § 11:—*paccanubhūtaŋ.*

[4] See *Dialogues*, ii, 183 *f.*; iii, 201.

[5] *Cf. Pss. of the Brethren*, p. 317, *n.* 2.

[*] *Bhadante.*

The earliest point is not revealed of the running on, the faring on of beings cloaked in ignorance, tied by craving.

As to that what think ye, brethren? Which is the greater? The blood that has flowed, that has been shed by the loss of your heads as ye have run on, fared on this long while, or the waters in the four seas?

As we allow, lord, that we have been taught by the Exalted One, it is this that is greater, even the blood that has flowed, that has been shed by the loss of our heads as we have run on, fared on this long while, and not the waters of the four seas.

Well said! well said, brethren! well do ye allow that I have thus taught you the doctrine. Even the blood that has flowed . . . that is greater. . . .

For many a long day did blood flow, was blood shed by the loss of your heads when ye were oxen, born as oxen . . . when ye were buffaloes, born as buffaloes . . . born as rams, as goats, as wild beasts,[1] as fowls, as swine . . . more blood than there are waters in the four seas. . . .

For many a long day did blood flow, was blood shed by the loss of your heads when ye were seized as robbers, village-plunderers . . . or highwaymen . . . or when ye were seized as adulterers . . . more blood than there are waters in the four seas.

How is this? Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of beings running on, faring on, cloaked in ignorance, tied to craving.

Thus many a day, brethren, have ye been suffering ill, have ye been suffering pain, have ye been suffering disaster, have the charnel-fields been growing. Thus far enough is there, brethren, for you to be repelled by all the things of this world, enough to lose all passion for them, enough to be delivered therefrom.

The Exalted One spake this. Pleased at heart those brethren took delight in that which was spoken by the Exalted One. And during the speaking of this catechism the hearts

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[1] *Miga* means both this and 'deer.'

of the thirty Pāvā brothers were set free, without any grasping, from the intoxicants.

§§ 14–19 (4–9) *Mother, father, brother, sister, son, daughter.*

While staying at Sāvatthī:—

Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the running on, the faring on of beings cloaked in ignorance, tied by craving.

Not an easy thing is it, brethren, to find a being who during this long many-a-day has not at one time been a mother . . . been a father . . . a brother, a sister, a son, a daughter.

How is this ? Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the running on, the faring on of beings cloaked in ignorance, tied to craving. Thus for many a long day, brethren, have ye suffered ill . . . pain . . . misery. and the charnel-field has grown. Thus far enough is there, brethren, for you to be repelled by all the things of this world, enough to lose all passion for them, enough to be delivered therefrom.

§ 20. *Mount Vipula.*

The Exalted One was once staying at Rājagaha at Vulture's Peak.

There he addressed the brethren . . .:—

Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the running on, the faring on of beings cloaked by ignorance, tied to craving.

There was once a time, brethren, when this Mount Vipula[1] was given the name East Ridge. At that time the people [here] were given the name of Tivaras, and the measure of their life was forty thousand years. It took those Tivaras

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[1] Or Vepulla. On the surviving wrecks of these great hills round Rāgagaha, see *Pss. of the Sisters*, pp. 28, 66; *Pss. of the Brethren*, p. 364; Cunningham's *Archæological Survey* (Rājgir), iii, Pl. xli. There was evidently a settlement or 'vihāra' on Vulture's Peak.

four days to climb Mount East Ridge and four days to descend it. At that time Kakusandha, Exalted One, Arahant, Buddha Supreme, had arisen in the world. And he had a pair of disciples as chief, Vidhura and Sañjīva, a comely pair.[1]

Behold, brethren, how both the name of this hill has disappeared, how those people have died and how that Exalted One has passed utterly away! So impermanent, brethren, are the things of this world, so transient are they, so comfortless are they. Thus far enough is there, brethren, for you to feel repelled by all the things of this world, enough to lose all passion for them, enough to be liberated therefrom.

There was once a time, brethren, when this Mount Vipula was given the name of Vankaka.[2] At that time the people [here] were given the name of Rohitassas, and the measure of their life was thirty thousand years. It took those Rohitassas three days to climb Mount Vankaka and three days to descend it. At that time Konāgamana, Exalted One, Arahant, Buddha Supreme, had arisen in the world. And he had a pair of disciples as chief, Bhiyyosa and Uttara, a comely pair.

Behold, brethren, how both the name of this hill has disappeared, how those people have died, and how that Exalted One has passed utterly away! So impermanent, brethren, are the things of this world, so transient are they, so comfortless are they . . . .[3]

There was once a time, brethren, when this Mount Vipula was given the name of Fairside. At that time the people [here] were given the name of Suppiyas, and the measure of their life was twenty thousand years. It took those Suppiyas two days to climb Mount Fairside and two days to descend it. At that time Kassapa, Exalted One, Arahant, Buddha Supreme had arisen in the world. And he had a pair of disciples as chief, Tissa and Bhāradvāja, a comely pair.

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[1] These three chief pairs are given in the Nidāna (introductory narrative) to the Jātakas. Rhys Davids, *Buddhist Birth Stories*, p. 50 *f*. The *Comy.* renders *bhaddayugaṃ* by *sundarayugaṃ*.

[2] = 'Crooked.' *Cf. Therīgāthā Comy.*, p. 15.

[3] Conclude as above.

Behold, brethren, how both the name of this hill has disappeared, how those people have died and how that Exalted One has passed utterly away! So impermanent, brethren, are the things of this world, so transient are they, so comfortless are they! . . .[1]

But now, brethren, to this Mount Vipula has come just the name 'Vipula.' But now, brethren, to these people has come just the name Magadhese. The measure of the age of the Magadhese is small, very limited, fleeting. He who lives long lives for a hundred years or but little more. The men of Magadha climb Mount Vipula in a little while, descend it in a little while. But now, brethren, I have arisen in the world, Arahant, Buddha Supreme. But I have a pair of disciples as chief, Sāriputta and Moggallāna, a comely pair.

There will come a time, brethren, when both the name of this hill will disappear, when these people will die and when I shall pass utterly away. So impermanent, brethren, are the things of this world, so transient are they, so comfortless are they! Thus far enough is there, brethren, for you to be repelled by all the things of this world, enough to lose all passion for them, enough to be liberated therefrom.

The Exalted One spake this; the Wellfarer so speaking, the Master spake this further:—

> East Ridge this mountain for the Tivaras,
> And Crooked Crest for Rohitassa folk,
> Fairside its name among the Suppiyas,
> Now for the Magadhese 't is Vipula.
>
> Alas! impermanent is all this world.
> Growth is its very nature and decay.
> Things spring to being and again they cease.
> Happy the mastery of them and the peace.[2]

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[1] Conclude as in first section.

[2] Above, i, 197.

CHAPTER XVI

KINDRED SAYINGS ON KASSAPA

§ 1. *Contented.*

WHILE staying at Sāvatthī:—

Contented, brethren, is this Kassapa[1] with no matter what robe. He commends contentment with no matter what robe, nor because of a robe doth he commit anything that is unseemly or unfit. If he have gotten no robe, he is not perturbed; if he have gotten a robe, he enjoys it without clinging or infatuation, committing no fault, discerning danger,[2] wise as to escape.[3]

Even so is this Kassapa contented with no matter what alms, with no matter what lodging, with no matter what equipment in medicines.

Wherefore, brethren, thus should ye train yourselves:—'We will be contented with no matter what robes, alms, lodging, medical equipment. We will commend contentment with such, nor because of any one of them will we commit anything that is unseemly or unfit. If we have not gotten a robe, alms or the rest, we will not be perturbed; if we have

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[1] This is Great Kassapa, one of the chief disciples, praised for self-denial by the Master, *A.* i, 23, and whose verses in the Anthology (*Pss. of the Brethren*, p. 361 *f.*) reflect the sentiments of these Suttas. He became leader of the Order (*Dialogues* ii, 183 *f.*; *Vinaya Texts* iii, 370 *f.*).

[2] Translated 'misery' above (*ādīnava*, p. 14 *f.*). Seeing the misery that would result from impropriety or greed. *Comy.*

[3] Knowing 'escape' spoken of above, he enjoys it as sufficing against cold. *Comy.*

gotten, we will enjoy it without clinging or infatuation, committing no fault, discerning danger, wise as to escape.' Thus should ye train yourselves.

Verily by Kassapa, brethren, will I exhort you, or by one like Kassapa. By them exhorted ye are to practise that ye may so attain.

§ 2. *Careless.*

Thus have I heard:—The venerable Mahā-Kassapa and the venerable Sāriputta were once staying near Benāres at Isipatana at the Deerpark. Now the venerable Sāriputta had arisen at eventide from meditation and he came to Mahā-Kassapa. After exchanging greetings and talk of courtesy and friendliness he sat down by Mahā-Kassapa and said:—

'It is said, friend Kassapa, that without ardour[1] and without care[2] a man is incapable of enlightenment, incapable of Nibbāna, incapable of reaching the uttermost safety,* but that with ardour and with care he is capable of enlightenment, capable of Nibbāna, capable of reaching the uttermost safety. Now how far is this so in either case?'

When, friend, a brother thinks thus:—Bad and evil states that have not arisen, were they to arise, would conduce to my hurt—and no ardour is aroused, this is to be without ardour. So also when he thinks:—Bad and evil states that have arisen if they are not eliminated, would conduce to my hurt,—or:—Good states that have not arisen, were they not to arise,—or:—Good states that have arisen, were they to cease, these things would conduce to my hurt—and no ardour is aroused, this is to be without ardour.

And how, friend, is a man without care? When, in these four cases, he uses no care.

Thus it is, friend, that a man who is without ardour, without

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[1] *Anātāpī:* deprived of that energy which burns up the lower nature. *Comy.*

[2] *Anottāpī:* deprived of fear lest the lower nature arise and the good do not arise. *Comy.*

* *Yogakkhema.*

care, is incapable of enlightenment, incapable of Nibbāna, incapable of the uttermost security.

And how, friend, is he ardent and careful? Even in each of these four considerations. Thus it is, friend, that a man who is ardent and careful is capable of enlightenment, of Nibbāna, of the uttermost safety.[1]

§ 3. *Comparable to the moon.*

While staying near Sāvatthī:—

Be ye comparable to the moon, brethren, when ye go among the families,[2] drawing back in both heart and demeanour, ever as new-comers unobtrusive among the families.[3] Just as a man would contemplate a decayed well, or a precipice, or a river-swamp, drawing back in both heart and demeanour, even so be ye among the families.

Kassapa, brethren, is comparable to the moon when he goes among the families, drawing back in both heart and demeanour, ever as a new-comer unobtrusive among the families.

What think ye, brethren, as to that? What manner of brother is worthy to go among the families?

'For us, lord, things have the Exalted One as their root, their guide, their resort. Well indeed were it if the meaning of this that he has spoken were to manifest itself in the Exalted One. Hearing it from him the brethren will bear it in mind.'[4]

Then the Exalted One waved his hand in space. 'Just as this hand, brethren, does not sink down in space, nor is seized, nor bound, even so that brother, whose heart when he

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[1] I have condensed the repetitions of the formula: 'When, friend, a brother thinks thus,' etc. The efforts to be made are known as the Four Right Endeavours:—*e.g.*, *Dialogues* iii, 215; *M.* ii, 11, 26; *S.* iii, 96; *v.* 244 *f.*: *A.* ii, 15; *Bud. Psy. Eth.*, p. 358; *Vibh.* p. 208 *f.*; *Visuddhi Magga*, p. 679.

[2] Or clans (*kula*).

[3] Quoted in the *Milinda*, ii, 319. On the conduct prescribed see also *Pss. of the Brethren*, verses 124, 494, 495; Ps. ccxxxviii. On that of Kassapa, verse 1051 *f.*; *Udāna*, p. 4.

[4] *Cf.* above, p. 19.

goes among the families does not sink down, or get seized or bound, but thinks:—Let them who desire gains gain! Let them who desire merit work merit! Let a man be pleased and joyous at the gains of others, even as he is pleased and joyous at his own gains! This manner of brother is worthy to go among the families.'

Kassapa, brethren, when he goes among the families does not let his heart sink down, or get seized, or bound. He thinks: 'Let them who desire gains gain! Let them who desire merit work merit! Let a man be pleased and joyous at the gains of others, even as he is pleased and joyous at his own gains!' Such a brother, brethren, is worthy to go among the families.

What think ye, brethren, as to this? Of what manner of brother is the teaching of doctrine impure? Of what manner of brother is the teaching of the doctrine pure?

'For us, lord, things have the Exalted One as their root, their guide, their resort. Well, indeed, were it if the meaning of this that he has spoken were to manifest itself in the Exalted One. Hearing it from him the brethren will bear it in mind.'

'Well then, brethren, listen, give your mind thoroughly, I will speak.'

'Even so, lord,' they responded. The Exalted One said this:—Any brother, brethren, who teaches doctrine with such a mind:—O that they may hear my doctrine, and hearing it may be satisfied, and being satisfied may give expression to their satisfaction!—of this manner of brother the teaching of doctrine is impure.

But that brother who teaches doctrine to others with such a mind: O that they may hear my doctrine,—for it is the doctrine which the Exalted One hath so well declared, relating to the present, not a matter of time; the doctrine that says: Come, see! that leads on, that is to be understood by the wise each man for himself,—and hearing it, may acknowledge the doctrine, and acknowledging it, may practise that they may so attain!—he thus teaches doctrine to others because of the fair order of the Norm, he teaches doctrine to others out of pity, out of caring for them,

because of his compassion for them. Of such manner of brother the teaching of doctrine is very pure.

Kassapa, brethren, teaches the doctrine with just such a mind.[1] . . .

Verily by Kassapa, brethren, will I exhort you, or by one like Kassapa. By them exhorted ye are to practise that ye may so attain.

§ 4. *Visiting the Families.*

At Sāvatthī:—

What think ye as to this, brethren? What manner of brother is worthy, and what manner of brother is unworthy to go among the families?[2] . . .

Verily, brethren, if a brother go among the families with such a mind:—'Let them only give! Let them not refuse to give! Let them only give to me abundantly, not scantily! Let them give me excellent things only, not poor things! Let them only give quickly, not tardily! Let them only give to me respectfully, not disrespectfully!'—he, going among the families with such thoughts, if they give not, is vexed, and he feels pain and sorrow because of that. So does he feel if they give scantily, if they give poor things, if they give tardily, if they give disrespectfully. This manner of brother is unworthy to go among the families.

But that brother who goes among the families with such a mind:—'How could I possibly think on this occasion with regard to others, "Let them only give! Let them not refuse to give! Let them only give to me abundantly, not scantily, excellent things, not poor things, quickly, not tardily, respectfully, not disrespectfully?"' he, when they give not, is not vexed, nor does he feel pain and sorrow because of that. So, too, if they give scantily, poor things, tardily, disrespectfully. Such a manner of brother is worthy to go among the families.

Of such a mind is Kassapa . . . Verily, brethren, by

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[1] The 'pure' method is here repeated.

[2] The brethren commend themselves to the Master's guidance as before.

Kassapa will I exhort you, or by one who is like Kassapa. So exhorted ye are to practise that ye may so attain.

§ 5. *Grown old.*

Thus have I heard:—The Exalted One was once staying at Rājagaha, at the Bamboo Grove. Now the venerable Mahā-Kassapa came into the presence of the Exalted One, saluted him, and sat down at his side. To him so seated the Exalted One said this:—

'Thou art old, Kassapa, and these coarse cast-off rags are past wearing and irksome to thee. Wherefore do thou, Kassapa, wear the raiment [given] by householders and enjoy their invitations and abide near me.'

'I, lord, for many a day have been forest dweller and have commended forest life; have been almsman and have commended alms-living; have been a rag-robe wearer and have commended rag-robe wearing; have been a three-garment man and have commended the triple-raiment; have wanted little and have commended few wants; have been contented and have commended contentment; have dwelt in seclusion and have commended seclusion; have held aloof from society and have commended such aloofness; have lived in strenuous energy and have commended strenuous energy.'

'But what advantage dost thou, Kassapa, discern in this that for many a day thou hast lived on this wise?'

'Discerning two advantages, lord, have I for many a day lived on this wise:—discerning mine own present happiness and being filled with compassion for them who will come after us. For surely these may fall into error. But let them say: They who were disciples of the Buddha and of the followers of the Buddha[1] were for many a day forest dwellers and commended forest life; they were almsmen, rag-robe wearers, three-garment men, of few wants, contented, secluded, aloof from society, lived in strenuous energy, and they commended life after that sort, and so saying they will practise that so they

[1] *Buddhānubuddhasāvakā.* B. is silent, though extremely wordy on the former advantage.

may attain this end. This for many a day will be for their good and for their happiness.

'These are the two advantages, lord, the which discerning I have for many a day lived on this wise.'

'Well said, well said, Kassapa. For the good of many, truly, hast thou thus practised, for the happiness of many folk, out of compassion for the world, for the salvation, the good, the happiness of devas and of men. Wherefore, Kassapa, wear thou thy coarse rag-robes that are past wearing, go thy rounds for alms and dwell in the forest.'[1]

§ 6. *Exhortation* (1).

At Rājagaha at the Bamboo Grove:—

Now the venerable Mahā-Kassapa came into the presence of the Exalted One. . . . To him seated the Exalted One said this:—Exhort the brethren, Kassapa. Give them discourse on doctrine, Kassapa. Either I, Kassapa, or thou must exhort the brethren. Either I or thou[2] must give them discourse on doctrine.

'Just now, lord, it is difficult to speak to* the brethren. They are in a state that makes it difficult to speak to them. They are intractable, they pay no deference to instruction.† For instance, lord, I saw Bhaṇḍa, the brother who is the colleague of Ānanda, and Abhiñjika, who is the colleague of Anuruddha out-talking each other thus:—Come, brother, which will speak the more? which will speak the better? which will speak the longer?'

Then the Exalted One addressed a brother:—Come thou, brother! tell my word to Bhaṇḍa the brother who dwelleth with Ānanda and Abhiñjika, the brother who dwelleth with Anuruddha: "The Master would speak to you."

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[1] Buddhaghosa judges that the Master intentionally afforded his great follower opportunity here to 'roar his lion's roar.'

[2] 'Why not Sāriputta or Moggallāna? He knew they would not survive him.' *Comy.* It seems more probable, from Kassapa's (and hence from the Master's) advanced age, that the 'great twin brethren' had already passed away.

* *Dubbaco.* † *Apadakkhiṇaggāhī.*

'Even so, lord,' responded that brother, and delivered the message.

'Even so, brother,' responded those brethren, and came into the presence of the Exalted One, saluted him, and sat down beside him. To them thus seated the Exalted One said this:—'Is it true what they say, brethren, that ye have been out-talking each other:—"Which of us will speak the more, the better, the longer?"'

'Even so, lord.'

'Do ye affirm, brethren, that I have been teaching you to out-talk each other in this way:—"Come, brother, which of us will speak the more, which will speak better, which will speak longer?"'

'Not so, lord.'

'If as ye say, brethren, ye do not affirm that I have been teaching you thus, whatever then, futile men that ye are, have ye come to know, have ye come to see, in a Doctrine and a Discipline so well declared, wherein ye are in orders, that ye should be out-talking each other as to what ye have learnt, saying:—Come, brother, which of us will speak the more, the better, the longer?'

Then those brethren,[1] falling prone at the feet of the Exalted One, spake thus:—'Transgression hath overcome us, lord, so foolish, so stupid, so wrong were we, in that we, who are in orders under a Doctrine and Discipline so well declared, did out-talk one another therein, saying: Come, brother, which of us will talk more, will talk better, will talk longer? May the Exalted One accept this our confession, lord, for restraint in the future.'

'Verily, brethren, hath transgression overcome you, so foolish, so stupid, so wrong were ye in that ye, who are in orders under a Doctrine and Discipline so well declared, did out-talk each other after this fashion. But inasmuch as ye, brethren, have seen your transgression as transgression, and have made confession, as is right, we do accept this from you. For this, brethren, it is to grow in the Ariyan Discipline, when having

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[1] *Cf.* above, p. 91 *f.*

seen transgression as transgression we make confession as is right, and in future practise self-restraint.'

§ 7. *Exhortation* (2).

While staying at Rājagaha at the Bamboo Grove:—

Now the venerable Mahā-Kassapa went into the presence of the Exalted One, saluted him, and sat down beside him. To him so seated the Exalted One said this:—'Exhort the brethren, Kassapa. Give them discourse on doctrine. Either I must exhort them, or thou. Either I must give them discourse on doctrine or thou.'

'Just now, lord, it is difficult to speak to the brethren. They are in a state that makes it difficult to speak to them. They are intractable; they pay no deference to instruction.

'In whomsoever, lord, there is no faith in that which is good, in whomsoever there is neither inward shame[1] nor outward discretion as to that which is good, in whom there is neither energy nor insight as to that which is good, of him, come day come night, decline in that which is good is to be looked for, not growth.

'Just as the moon, lord, during the dark fortnight come night come day wanes in beauty, wanes in roundness, wanes in splendour, wanes in the height and compass of its orbit, even so[2] of such a man decline in that which is good is to be looked for, not growth.

'That a man is unbelieving—this, lord, is a state of decline. That a man has neither inward shame nor external discretion —this is a state of decline. That a man is slothful, dull of wit, hot-tempered, splenetic—this is a state of decline. To say, the brethren do not exhort—this, lord, is a state of decline.

'In whomsoever, lord, there is faith in that which is good, in whomsoever there is inward shame and external discretion, energy and insight as to that which is good, of him come day come night, growth in that which is good is to be looked for, not decline.

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[1] Or conscientiousness (*hiri*).

[2] Last paragraph is repeated in full.

'Just as the moon, lord, during the bright fortnight come night come day waxes in beauty, in roundness, in splendour, in the height and compass of its orbit, even so of such a man growth in that which is good is to be looked for, not decline.

'That a man is believing—this, lord, is not a state of decline. That a man have inward shame and external discretion, strenuous energy, insight, mildness, amity, to say "the brethren exhort"—all this is not a state of decline.'

'Well said! Well said, Kassapa! All that thou hast said I repeat and confirm.'[1]

| § 8. *Exhorting* (3).

At Rājagaha, at the Squirrels' Feeding-ground:—

Now the venerable Mahā-Kassapa went into the presence of the Exalted One, saluted him, and sat down beside him. To him so seated the Exalted One said:—'Exhort the brethren, Kassapa! Give them discourse on doctrine, Kassapa. Either I or thou, Kassapa, must exhort the brethren. Either I or thou must give them religious discourse.'

'Just now, lord, it is difficult to speak to the brethren. They are in a state that makes it difficult to speak to them. They are intractable, they pay no deference to instruction.'

'Yea, Kassapa, there was a time when the senior brethren were forest dwellers and commenders of the forest life, almsmen were they and they commended going for alms, rag-robe wearers were they and they commended such wear, three-garment men were they and they commended such raiment, of little wants were they, contented, secluded, aloof from society and strenuous in energy, and these practices they commended. Then the brother who lived this kind of life the senior brethren would invite to a seat, saying:—Come brother! Who may this brother be? Welcome indeed is this brother! Anxious to learn truly is this brother! Come, brother, take this seat.'

Then, Kassapa, the same steps were taken with those

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[1] The text simply repeats what Kassapa has said.

novices who lived this kind of life.[1] . . . And such a novice would also be bidden to be seated.

They practised that they might so attain; that made for many a day for their good, for their happiness.

But now, Kassapa, the senior brethren are neither forest dwellers nor do they commend forest life, they are neither almsmen, nor rag-robe men, nor three-garment men, nor of little wants, nor contented, nor secluded, nor aloof from society, nor strenuous in energy, nor do they commend this kind of life. So it is that the brother who is known, is of repute, one who gets presents of raiment, alms, lodging and medical requisites—him it is that the senior brethren invite to a seat, saying:—'Come, brother! Who may this brother be? Welcome indeed is this brother! Anxious truly is this brother for companions in religion! Come, brother, take this seat.'

So it is, Kassapa, that the same steps are taken with those novices who are known, are of repute, who get presents . . . They practise that they may so attain. That makes for many a day for their hurt and for their sorrow.

If anyone, Kassapa, were to say, 'They who lead the religious life are harassed by its own dangers; they who lead the religious life are fighters of that which assails it,'[2] he would thereby be saying that which is right.

§ 9. *Jhāna and Super-knowledge.*

While staying at Sāvatthī:—

I, brethren, according as I desire [can], aloof from sense and evil, attain to and abide in First Jhāna, wherein thought is applied and sustained, which is born of solitude and filled with zest and pleasant emotion.

Kassapa too, brethren, can so attain and abide.[3]

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[1] The foregoing paragraph is repeated.

[2] See **brahmacārī*. The dangers 'within the fold,' B. explains, are excessive desire for material comforts

[3] The formulas are repeated in full for Kassapa. On the Jhānas *cf.* my *Buddhist Psychology*, pp. 107-19.

I, brethren, according as I desire, from the subsiding of thought applied and sustained, [can] attain to and abide in Second Jhāna, which is inward tranquillizing, uplifting of will, where is no applying and sustaining of thought, which is born of concentration and filled with zest and pleasant emotion.

Kassapa too, brethren, can so attain and abide.

I, brethren, according as I desire, from the fading out of zest, [can] attain to and abide in Third Jhāna, abiding with even mind, mindful and discerning, aware in the body of that pleasant emotion whereof the Ariyans declare:—Happy doth he abide with even, lucid mind!

Kassapa too, brethren, can so attain and abide.

I, brethren, according as I desire, from putting away both pleasant and painful emotion, by the dying out of the joy and sorrow I felt before, [can] attain to and abide in Fourth Jhāna, that utterly pure lucidity and indifference of mind, wherein is neither happiness nor unhappiness.

Kassapa too, brethren, can so attain and abide.

I, brethren, according as I desire, by passing entirely beyond the awareness of visible shapes, by the dying out of the awareness of resistances, by paying no heed to the awareness of diversity, [can] attain to and abide in the conceptual sense of space as infinite, thinking: 'Infinite is space.'

Kassapa too, brethren, can so attain and abide.

I, brethren, according as I desire, when I have wholly passed beyond the sense of space as infinite, [can] attain to and abide in the sense of consciousness as infinite, thinking 'Infinite is consciousness.'

Kassapa too, brethren, can so attain and abide.

I, brethren, according as I desire, when I have wholly passed beyond the sense of consciousness as infinite, [can] attain to and abide in the sense of nothingness, thinking, 'There is nothing.'

Kassapa too, brethren, can so attain and abide.

I, brethren, according as I desire, when I have wholly passed beyond the sense of nothingness, [can] attain to and abide in the sense of neither percipience nor non-percipience.

Kassapa too, brethren, can so attain and abide.

I, brethren, according as I desire, when I have passed wholly beyond the sense of neither percipience nor non-percipience, [can] attain to and abide in [that state in which there is] ceasing of percipience and feeling.

Kassapa too, brethren, can so attain and abide.[1]

I, brethren, according as I desire, enjoy manifold mystic power:[2]—being one I become many, being many I become one; here visible, there invisible I go without let or hindrance through wall, through rampart, through hill as if through air; I dive into earth and up again as if in water; I travel seated cross-legged through air as if I were a bird upon the wing; I can handle and stroke with the hand this moon and sun, mighty and powerful though they be; I can control the body even to Brahma-world.

Kassapa too, brethren, can do likewise.[3]

I, brethren, according as I desire, with purified hearing of devas passing that of men, can hear sounds both of devas and of men whether far or near.

Kassapa too, brethren, can do likewise.

I, brethren, according as I desire, know in mind the mind[4] of other beings, other persons. I know the passionate heart as passionate, the dispassionate heart as dispassionate, I know the heart of hate as hating, the heart of amity as amiable, I know the dull heart as dull, the intelligent heart as intelligent, the confused mind as confused, the intent mind as tense, the lofty, the mean, the far-seeing mind as such, the cramped vision, the concentrated mind, the desultory mind as such, the freed, the bound mind as such.

Kassapa, brethren, knows likewise.

I, brethren, according as I desire, can remember my divers former lives, that is to say, one birth, or two, or three, or four, or five births, or ten, twenty, thirty, forty, fifty births, or a hundred, a thousand, or even a hundred thousand, or even

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[1] Thus far the four Rūpa-jhānas and four Arūpa-jhānas. Now follow the six Super-knowledges (*abhiññā*).

[2] *Cf.* above, p. 86 *f.*

[3] The foregoing formulas are fully repeated as before.

[4] Or, 'know by will the will' (*ceto*).

more than one æon of involution, or more than one æon of evolution, or more than one of both involution and evolution:—such an one was I by name, of such a clan, of such a social status, so was I nourished, such happy and painful experiences were mine, so did the span of life end, deceasing thence so did I come to be, there too was I such by name, of such a clan, of such a social station, so was I nourished, such happy and painful experiences were mine, so did the span of life end, deceasing thence so did I come to be here:—I can thus call to mind in circumstance and detail my former lives.

Kassapa, brethren, can do likewise.

I, brethren, according as I desire, [can] behold with purified deva-vision passing that of man, beings as they decease and come to be, mean or excellent, fair or foul; I know them going according to their deeds to weal or woe, thinking:—Lo! these good people whose deeds were evil, whose speech was evil, whose thoughts were evil, abusers of Ariyans, having wrong views and undertaking the acts that [come from] wrong views—they at the separation of the body after death have come to be in the Waste, the Woeful Way, the Downfall, hell. Lo! those good people, whose deeds, whose speech, whose thoughts were good, who abused not Ariyans, of right views and who undertook the acts that [come from] right views—they at the separation of the body after death have come to be in a good destiny, in a bright world. Thus do I behold beings with pure deva-sight passing that of men, how they decease, and come to be mean or excellent, fair or foul; I know them as going according to their actions to weal or woe.

Kassapa, brethren, beholds likewise.

And I, brethren, by the withering of the intoxicants, have entered into and abide in that sane and immune[1] emancipation of will, that emancipation of insight which I have come thoroughly to know and to realize for myself even in this present life.

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[1] *Anāsava.* Being cleansed of the Āsava poisons, he is both healthy and not liable to be re-infected. *Cf. Pss. of the Brethren, passim.*

Kassapa too, brethren, by the withering of the intoxicants, has entered into and abides in that sane and immune emancipation of will, emancipation of insight which he has come thoroughly to know and to realize for himself even in this present life.

§ 10. *The Sisters' Quarters.*

Thus have I heard:—The venerable Mahā-Kassapa was once staying at Sāvatthī in the Jetā Grove, in the Anāthapiṇḍika Park.

Now the venerable Ānanda, robing himself at an early hour and taking his bowl and robe, went to the venerable Mahā-Kassapa and said this:—

'Let us go, your reverence,[1] to a certain sisters' settlement.'

'Go thou, friend Ānanda, thou art a man of many duties, of much work.'[2]

But Ānanda besought him a second, yea, a third time. Then the venerable Mahā-Kassapa at that early hour robing himself and taking bowl and robe, with Ānanda walking as attendant behind him, went to that certain sisters' settlement and sat down on the seat made ready.

Then a number of sisters came before Mahā-Kassapa, and saluted him and sat down beside him. And those sisters so seated the venerable Mahā-Kassapa instructed by a religious talk, enlightening, inciting, and inspiring them.[3] Thereupon he rose from his seat and departed.

Now the sister Fat Tissā was not pleased, and gave vent to words of displeasure:—'What! does Father[4] Mahā-Kassapa deem he is to speak doctrine in the presence of Father Ānanda the learned sage?[5] It is as if the needle-pedlar were to deem he could sell a needle to the needlemaker!'

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[1] The *Comy.* represents the Master as now having passed away, and that Kassapa had taken his place and would be trusted as a preacher.

[2] Namely, just then of comforting and sustaining the congregations mourning the loss of the Buddha. *Comy.*

[3] On this formula see above, i, 141, *n.* 4.

[4] *Ayyo,* literally *Ariya,* from the diæretic form *Ayira. Ayyaka,* diminutive = grandfather.

[5] On *vedehamuni* see above, i, 321.

Now the venerable Mahā-Kassapa heard that Fat Tissā the sister was talking like this. And he said to the venerable Ānanda:—'How, now, friend Ānanda, am I the needle-pedlar and you the needlemaker, or am I the needlemaker and you the needle-pedlar?'

'Be indulgent, your reverence, women are foolish.'

'Come, come, friend Ānanda, let not the Order inquire further concerning thee.[1] As to this what thinkest thou, friend Ānanda? Was it thou whom the Exalted One brought before the Order, saying:—I, brethren, according as I desire, [can] attain to and abide in First Jhāna; Ānanda too, brethren, can so attain and abide?

Not so, your reverence.

Or, was it 'Kassapa too, brethren, can so attain and abide'?

And similarly for Second, Third, and Fourth Jhāna, for the four Arūpa jhānas, for the six Super-knowledges?

It were as easy, friend, to imagine that an elephant seven to eight cubits high could be hidden under a young palmleaf, as to imagine that the six Super-knowledges of me could be hidden!

But sister Fat Tissā fell away from the holy life.

§ 11. *The robe.*

The venerable Mahā-Kassapa was once staying at Rājagaha, in the Bamboo Grove at the Squirrels' Feeding-ground.

Now at that time the venerable Ānanda was making a tour about the Southern Hills[2] with a great company of brethren.

Now at that time as many as thirty brethren, followers of

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[1] *Comy.*:—That is, Stop, thou friend! let not the Order imagine hereafter there must be a keeping company, a fondness between you and any one of the Sisters.

[2] The southern portion of the hills lying round about Rājagaha. *Comy.* The time, it says, was just after the Parinibbāna. Ānanda, as a new Arahant, with all the prestige of his intimacy with his great Master, and the possession of his bowl and robe, had become a notable personage.

Ānanda, and for the most part youths, had renounced the training, and turned to low things.

Now the venerable Ānanda, when he had toured in the Southern Hills as long as it pleased him, came to Rājagaha, and going to the Bamboo Grove, to the Squirrels' Feeding-ground, he entered the venerable Mahā-Kassapa's presence, saluted him and sat down. To him so seated Mahā-Kassapa said this:—

'What were the several advantages, your reverence, on account of which were "three only at a meal"[1] prescribed by the Exalted One for the families?'

'There are three advantages, friend Ānanda, on account of which it was so prescribed by the Exalted One, namely, for restraining ill-natured persons,[2] for the well-being of pious brethren (lest evil-wishers, backed by a clique, should bring discord into the Order), and for the tender care of the families. It is these three advantages on account of which three only at a meal was prescribed by the Order.'

'Then why on earth dost thou, friend Ānanda, tour about with these young brethren who have the gates of their senses unguarded, who are without moderation in their food, who are not devoted to vigils? Corn-trampler methinks art thou! Despoiler of the families methinks art thou! Thy following, friend Ānanda, is breaking up. Thy youngsters, friend, are melting away! This boy does not know his own measure!'

'Surely my head is growing grey hairs, your reverence, and yet we are not vexed at the venerable Mahā-Kassapa even at this time of day calling us "boy."'

'Verily, friend Ānanda, it is thus that thou goest on tour with these new brethren who have the gates of their senses unguarded, who are without moderation in their food, who are not devoted to vigils. Corn-trampler methinks art thou! Despoiler of the families methinks art thou! Thy following, friend Ānanda, is breaking up. Thy youngsters, friend, are melting away! This boy does not know his own measure!'

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[1] *I.e.*, at a layman's house (*Vin. Texts* iii, 251).

[2] *Dummanku-: dussīla*. *Comy.*

Now sister Fat Tissā heard that Father Ānanda the learned sage had been chidden and called 'boy' by Father Mahā-Kassapa. Then sister Fat Tissā displeased gave vent to her displeasure saying:—'What now! does Father Mahā-Kassapa, who was once a heretical teacher, deem that he can chide Father Ānanda the learned sage, calling him "boy"?'

Now the venerable Great Kassapa heard that sister Fat Tissā was talking thus. And he said to the venerable Ānanda:—'In faith, friend Ānanda, it is an outrageous and a thoughtless word that Sister Fat Tissā has been saying, seeing that I, friend, when I cut off my hair and donned the saffron raiment and went forth from home into the homeless, acknowledged myself learner from no teacher save the Exalted One, Arahant, Buddha supreme.

While I was still leading house-life, friend, this came to me:—Stuffy it is to live in a house, a dusty procedure. Free as air is life out of the world. Not easy is this, that one dwelling in the house should lead the divine life entirely perfect, entirely pure as a polished shell. Let me now shave my hair, don the saffron raiment and go forth from home into the homeless.

Now I, friend, later on had an under-robe made of cut cloth and, following the example of the world's Arahants, I shaved my head, donned the saffron robes and left home for the homeless. And having thus left the world, and being on the highway between Rājagaha and Nālandā,[1] I saw the Exalted One seated at the shrine of the Many Children, and seeing him I thought:—'O to think that I may see the Master, the Exalted One! O to think that I may see the Well-Farer, the Exalted One! O to think that I may see the Supreme Buddha, the Exalted One!' And forthwith I fell prone at the feet of the Exalted One and said:—'My teacher, lord, is the Exalted One! His disciple am I!'

Thereupon the Exalted One said:—'He, Kassapa, who, not recognizing a disciple with his will thus fully made up, should say "I know," who not seeing him should say "I

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[1] *Cf. Dialogues* i, 1, and the *Comy. Sumangala-Vilāsinī*, i, 34.

see," his head would split asunder. But I, Kassapa, recognizing say "I know," seeing say "I see." Wherefore, Kassapa, thou must thus train thyself:—"There shall be a lively conscientiousness and discretion manifested among seniors, novices, and them of middle status."

'Wherefore also, Kassapa, thou must thus train thyself:—"Whatever doctrine I shall hear, bearing upon what is good, to all that doctrine I will hearken with attentive ear, digesting it, pondering on it, gathering it all up with my will."

'Wherefore also, Kassapa, thou must thus train thyself:—"Happy mindfulness with respect to the body shall not be neglected by me." Yea, thus must thou train thyself.'

Then the Exalted One, friend, when he had thus exhorted me, rose from his seat and departed. And I, friend, for seven days, not yet liberated,* ate the country's alms;[1] on the eighth day arose in me assurance of salvation.

Now it happened, friend, that the Exalted One came off the road and went up to the roots of a tree. Then I folded my under-robe of cut cloths into a square and said this to him:—'May the lord the Exalted One sit down hereon, that it may be for many a day to my good and happiness.'

And the Exalted One sat down on the seat I had prepared. So seated, he said to me this:—'Soft, Kassapa, is thy under-robe of patched cloths.'

'Would the lord, the Exalted One, accept from me the under robe of patched cloths out of his compassion for me?'

'But wilt thou, Kassapa, wear my rough rag-robes that are past wear?'

'I will wear, lord, the Exalted One's rough rag-robes past wear.'

And I, friend, made a gift to the Exalted One of my patched-cloth under-robe, while I used the rough rag-robes past wear of the Exalted One.

Verily, friend, if one might speak truly of me, truly might

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* *Sāno.*

[1] *Cf. Dhammapada*, verse 308; *cf. M.* iii, 127.

he say that here is a very son of the Exalted One, born of his mouth, born of the Norm, created by the Norm, heir of the Norm,[1] who has received from him his rough cast-off rag-robes.[2]

I, friend, according as I desire, [can] attain to and abide in each of the several nine Jhānas,[3] I [can] enjoy the divers forms of mystic potency, hear by deva-hearing, know by will the will of other beings, remember my former lives, see by deva-sight the fates of other beings, and, by the withering of the intoxicants, I have entered into and abide in that sane and immune emancipation of will, emancipation of insight which I have come thoroughly to know and to realize for myself even in this present life.

It were as easy, friend, to imagine that an elephant seven to eight cubits high could be hidden under a young palmleaf, as to imagine that the six Super-knowledges of me could be hidden.

But sister Fat Tissā fell away from the holy life.

§ 12. *After death.*

The venerable Mahā-Kassapa and the venerable Sāriputta were once staying at Benares, at Isipatana in the Deerpark. And the venerable Sāriputta rising at eventide from meditation came to Mahā-Kassapa, greeted him with courtesy and friendly words and sat down beside him. So seated he said this:—

'How is it, friend Kassapa, does a Tathāgata[4] come to be after death?'

'The Exalted One, friend, has not declared that it is so.'

'But, friend, does a Tathāgata not come to be after death?'

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[1] *Cf. Dialogues* iii, 81. [2] *Cf. Pss. of the Brethren*, p. 361.

[3] The text after giving the First Jhāna formula resumes this and the rest as the nine achievements in due order, the five Super-knowledges, then states the sixth. See § 9.

[4] It is interesting that B. paraphrases *Tathāgato* by *satto*, 'being,' as if it were a question of the survival of *any* individual. The doctrine leaves no doubt about the survival of any one except of an Arahant. That is left in mystery.

'Neither has the Exalted One, friend, declared that this is so.'

'Well then, friend, does a Tathāgata both come to be and also not come to be after death . . . does a Tathāgata neither come to be nor not come to be after death ?'

'Neither has the Exalted One, friend, declared that either of these is so.'

'Why, friend, has the Exalted One not declared this ?'

'Because this, friend, doth not pertain to our good, it belongs not to the first principles of the divine life, it doth not conduce to repulsion, to fading away, to ceasing, to quiet, to super-knowledge, to enlightenment, to Nibbāna. Therefore is it undeclared by the Exalted One.'

'Come then, friend, what hath the Exalted One declared ?'

'This is ill—so, friend, hath the Exalted One declared. This is the uprising of ill—so hath the Exalted One declared. This is the ceasing of ill—so hath the Exalted One declared. This is the way going to the ceasing of ill—so hath the Exalted One declared.'

'And why, friend, hath the Exalted One declared this ?'

'Because this, friend, pertaineth to our good, it belongs to the first principles of the divine life, it conduces to repulsion, to fading away, to ceasing, to quiet, to super-knowledge, to enlightenment, to Nibbāna. Therefore it is declared by the Exalted One.'

§ 13. *A counterfeit Norm.*

Thus have I heard:—The Exalted One was once staying at Sāvatthī, at the Jeta Grove, in the Anāthapiṇḍika Park.

Now the venerable Mahā-Kassapa went into his presence, saluted him and sat down beside him. So seated, the venerable Mahā-Kassapa said this to the Exalted One:—

'What now, lord, are the conditions, what is the cause that formerly there were both fewer precepts and more brethren were established as Arahants ?[1] What, lord, are the condi-

[1] *Aññāya*, or, in assurance of final salvation. The *Cmy.* explains by *arahatte.*

tions, what is the cause that now-a-days there are more precepts and fewer brethren are established as Arahants ?'

'It happens thus, Kassapa. When members[1] decrease, and the true doctrine disappears, there are then more precepts, and few brethren are established as Arahants. There is no disappearing of the true doctrine, Kassapa, till a counterfeit doctrine arises in the world; but when a counterfeit doctrine does arise, then there is a disappearance of the true doctrine. Just as there is no disappearing of gold so long as there is no counterfeit gold arisen in the world. So it is with the true doctrine.

'The earth-element, Kassapa, does not make the true doctrine disappear,[1] nor does the water-element, nor the heat-element, nor the air-element. But here in the Order itself futile[2] men arise, and it is they who make the true doctrine disappear.

'Take the sinking of a ship, Kassapa, by overlading: it is not thus that the true doctrine disappears. There are five lowering things that conduce to the obscuration and disappearance of the true doctrine. Which five ?

'It is when brethren and sisters, laymen and laywomen live in irreverence and are unruly toward the Teacher, live in irreverence and are unruly toward the Norm, live in irreverence and are unruly toward the Order, live in irreverence and are unruly toward the training, live in irreverence and are unruly toward concentrative study.

'But when they live in reverence and docility toward these Five, then do these five things conduce to the maintenance, the clarity, the presence of the true doctrine.'

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[1] As in the case of physical cataclysms, such as the three cosmic 'involutions' of *A.* iv, 100, discussed in *Visuddhi-Magga*, 414 *f.*

[2] *Mogha*=*tuccha* (hollow, empty, vain).

CHAPTER XVII

KINDRED SAYINGS ON GAIN AND FAVOURS

I.

§ 1. *Dire!*

THUS have I heard:—The Exalted One was once staying at Sāvatthī . . . and there he addressed the brethren. . . .

(1) Dire,* brethren, are gains, favours, and flattery, a bitter, harsh obstacle in the way of arriving at uttermost safety.

(2) Wherefore, brethren, thus should ye train yourselves:—'When gains, favours, and flattery come to us, we will put them aside, nor when they come shall they take lasting hold on our hearts.'

[*The following Suttas of this chapter begin with* (1), *and end with* (2), *as in* § 1, *except Suttas* 25-27, 30, *and* 35. *The reader should therefore refer to* § 1 *for the two formulas, printed henceforth with elisions.*]

§ 2. *The hook.*

At Sāvatthī:—

Dire, brethren, are gains, favours, and flattery . . .

If a fisherman were to cast a flesh-baited hook into a deep pool and a fish with an eye to flesh should swallow it. Verily, brethren, that fish swallowing the fisherman's hook falls into misfortune, falls into disaster, is treated according to the fisherman's good pleasure.

'Fisherman'—this, brethren, means Māra, the evil one. 'Hook'—this, brethren, means gains, favours, and flattery.

(1) So dire, brethren, are gains . . . (2) Wherefore thus should ye train yourselves . . .

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* *Dāruno.*

§ 3. *The tortoise.*

At Sāvatthī:—

Dire, brethren, are gains, favours, and flattery . . .

In times gone by, brethren, in a certain pool of water, there had long been living a great family of tortoises. Now one tortoise said to another tortoise:—'Dear tortoise, go not thou into that place.' But the tortoise went into that place and a hunter shot him with a corded harpoon.[1] He got back again, and that other tortoise saw him coming a way off, and, seeing him, said: 'What, dear tortoise, thou didst never get to that place?' 'Nay, I did go, dear tortoise, to that place.' 'What, dear tortoise, thou'rt never not speared, not hit?' 'Nay, not speared am I, dear tortoise, not hit, but there's this cord that keeps ever trailing at my back.' 'Why then for sure, dear tortoise, thou'rt speared, for sure thou'rt hit. It was by this trap[2] that thy father and thy grandfather fell into misfortune and disaster. Go thou now, dear tortoise, ours art thou no longer!'

'Hunter':—this, brethren, means Māra the evil one. 'Harpoon':—this, brethren, means gains, favour, and flattery. 'Cord':—this, brethren, means lustful enjoyment.

Verily, any brother, brethren, who delights in, who longs for gains, favour, and flattery, him we call 'greedy for the harpoon, fallen into misfortune and disaster, to be treated according to Māra's good pleasure.'

So dire, brethren, are gains, favours, and flattery . . .

Verily thus, brethren, must ye train yourselves . . .

§ 4 (4). *Longfleece.*

At Sāvatthī:—

Dire, brethren, are gains, favours, and flattery . . .

Just as if a long-fleeced she-goat[3] entered a thicket of briars

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[1] The *Comy.* explains *papatā* as a dart encased in a coiled sheath of twine, to be hurled by hand.

[2] *Luddakena*, lit. 'hunter-ish (thing).' The Burmese read ***suttakena***, 'by this cord':—easier, but not therefore more plausible.

[3] *Eḷakā*, not as in Childers *eḷikā*.

and should now here, now there sink down, get caught, get bound, fall into misfortune and disaster, even so, when a brother is overcome by gains, favours, and flattery, and his mind possessed therewith, he, when he rises betimes, takes bowl and robe and goes for alms to village and township, now here now there sinks down, gets caught, gets bound, falls into misfortune and disaster.

So dire, brethren, are gains . . .

Verily thus must ye train yourselves . . .

§ 5 (5). *Dungbeetle.*

At Sāvatthī:—

Dire, brethren, are gains, favours, and flattery . . . Just as if a beetle, dung-eating, dung-filled, stuffed with dung, and in front of her a great dunghill. And she, because of all that were to despise other beetles and think:—Surely am I a dung-eater, dung-filled, stuffed with dung and in front of me is this great dunghill, even so, when a brother is overcome by gains, favours, and flattery, and his mind possessed therewith, he, when he rises betimes, takes bowl and robe and goes for alms to village and township, there eats his fill, is invited for the morrow, and his bowl is full. He goes to the park and in the midst of the group of brethren boasts:—'I have dined my fill, I am invited for to-morrow. My bowl is full. I have gained a robe, alms, a lodging, medical requisites. But these other brethren are of little merit, of little influence, they do not gain the requisites like me.' He, overcome and his heart possessed by gains, favours, and flattery, despises other pious brethren. Verily, brethren, that will bring harm and ill for many a day to that futile person.

So dire, brethren, are gains . . .

Verily thus must ye train yourselves . . .

§ 6 (6). *Thunderbolt.*

At Sāvatthī:—

Dire, brethren, are gains . . .

What, brethren, is the falling of a thunderbolt compared

with the assailing of a learner whose mind has not attained by gains, favours, and flattery ?[1]

'Falling of a thunderbolt':—that, brethren, means gains, favours, and flattery.

So dire, brethren, are gains . . . Verily thus must ye train yourselves . . .

§ 7 (7). *Poisoned.*

At Sāvatthi:—

Dire. brethren, are gains . . .

A man whom they wound with a poisoned dart,[2] such is one whose mind has not attained, who is assailed with gains, favours, and flattery.

'Dart':—that, brethren, means gains, favours, flattery.

So dire are they . . . Verily thus must ye train yourselves . . .

§ 8 (8). *The jackal.*

At Sāvatthī:—

Dire, brethren, are gains, favours, flattery . . .

'Have ye heard the jackal howling in the night, at dawn ?'

'Even so, lord.'

'That is an old jackal, brethren, afflicted by mange.[3] He finds no pleasure in lonely places, nor in the woods, nor in the open air. Wherever he goes, wherever he stays, wherever he sits down, wherever he lies down, there he falls into misfortune and disaster. Even so is a brother who is overcome, and whose heart is possessed by gains, favours, and flattery.

So dire, brethren, are they . . . Verily thus must ye train yourselves . . .

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[1] The *Comy*. gives, as clue to the elliptical Pali, that a thunderbolt destroys one life-span only, but gains, etc., bring a man to infinitely prolonged misery hereafter.

[2] The title should read *diddhaṃ*, with the *Comy.* This accepts the inclusion of *visallena:—visamakkhitena sallena, sattiyā.* But it should surely read *visa-sallena ?*

[3] A disease, says B., arising during the winter. The fur falls off; he shivers; sores produced by cold winds pain him; he reels about seeking respite like a man bitten by a mad dog.

§ 9 (9). *Hurricanes.*

At Sāvatthī:—

Dire, brethren, are gains . . .

In the upper air there blow winds that are hurricanes. If a bird goes thither, the hurricanes toss him about; feet, wings, head, body are scattered in all directions. Even so here also a brother who is overcome, and whose heart is possessed by gains, favours, and flattery, when he rises betimes, takes bowl and robe and enters village or township for alms, his acts unguarded, his speech unguarded, his mind unguarded, mindfulness not set up, senses unrestrained. he there sees womenfolk lightly clad, ill shrouded. Seeing them thus, lust assails his thoughts. He thus assailed, rejects the training and turns toward low things. And one takes his robe, another his bowl, another his sitting-mat, another his needle-case, just as the bird hurled in pieces by the hurricane.

So dire, brethren, are gains . . . Verily thus must ye train yourselves . . .

§ 10 (1). *Sutta with verse.*

At Sāvatthī:—

Dire, brethren, are gains, favours . . .

Concerning this matter, I see one person overcome, and whose mind is possessed by favours, another who is overcome and possessed by lack of favours, yet another who is overcome and possessed by both favours and the lack of them—I see one and all, at the separation of the body after death reborn in the Waste, the Woeful Way, the Downfall, Purgatory.

So dire, brethren, are gains . . . Verily thus must ye train yourselves . . .

In whom, when favours fall upon him, or
When none are shown, the mind steadfast, intent,
Sways not at all, for earnest is his life,
Him of rapt thought, [of will] unfaltering,
Of fine perception, of the vision seer,
Rejoicing that to grasp is his no more:—
Him let the people call in truth Good Man.

2.

§ 11 (1). *The bowl* (1).

At Sāvatthī:—

Dire, brethren, are gains, favours, and flattery . . .

As to that I have known a certain man, reading his will by mine, who, even for the sake of a golden bowl filled with silver dust, would not deliberately tell a lie. That man have I seen at another time, overcome and his heart possessed by gains, favours, and flattery, deliberately telling lies.

So dire, brethren, are gains . . . Verily thus must ye train yourselves . . .

§ 12 (2). *The bowl* (2).

At Sāvatthī:—

Dire, brethren, are gains, favours, flattery . . .

As to that, I have known a certain man, reading his will by mine, who, even for the sake of a silver bowl filled full with gold dust, would not deliberately tell a lie. That man have I seen at another time, overcome and his heart possessed by gains, favours, and flattery, deliberately telling lies.

So dire, brethren, are gains . . . Verily thus must ye train yourselves . . .

§§ 13-20. (3-10).

The foregoing form of Sutta is repeated eight times, a certain person being said to have resisted telling lies 'even for the sake of a gold nikkha,'[1] 'a hundred such,' 'a nikkha of gold nuggets,' 'a hundred of such,' 'for a world of gold,' 'for nothing worldly whatever,' 'to save his life,' '[to win] the belle of the countryside.'

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[1] On *nikkha* and *singi* (nugget), *cf.* my 'Early Economic Conditions of North India' *JRAS*, 1901, p. 877 *f.*; Gooneratne's *Anguttara Nikāya*, p. 235, *n.* 1 *f.* (Galle, 1913).

3.

§ 21 (1). *Woman.*

At Sāvatthī:—[1]

Dire, brethren, are gains, favours, flattery . . .

Of him whose heart gains, favours, and flattery persistently possess, no woman, she alone of him alone, can persistently possess the heart.

So dire, brethren, are gains . . . Verily thus must ye train yourselves . . .

§ 22 (2). *The belle.*

. . . Nor the belle of the countryside . . .

§ 23 (3). *Son.*

Dire, brethren, are gains, favours, flattery . . .

The believing lay-sister when rightly admonishing her only son, dear and beloved, would thus admonish him:—See, my dear, that thou become like Citta housefather, and Hatthaka of Ālava.[2]

These, brethren, are the standard,[3] *these are the measure of my lay disciples, even Citta and Hatthaka.*

If thou, my dear, go forth from home to the homeless, see that thou become like Sāriputta and Moggallāna.

These, brethren, are the standard, these are the measure of my ordained disciples, even Sāriputta and Moggallāna.

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[1] The following ten are all referred to Sāvatthī.

[2] This and the following three pairs of followers are also grouped for similar admonition in *Anguttara* i, 88 *f.*; *cf.* also *ib.* i, 23-6; Nanda's mother is there called Uttarā. *Kindred Sayings* XLI is devoted to Citta (pron. Chitta). Nanda may be the half-brother of Gotama who became a Thera (*Vin. Texts*, i, 210; *Pss. of the Brethren*, p. 126; *Buddhist Birth Stories*, p. 128).

[3] Lit. scales (*tulā*), or weights.

Let not gains, favours, and flattery assail thee, dear, a learner with diligent mind.

Brethren, should this happen, it will be to his peril. So dire are gains . . . Verily thus must ye train yourselves . . .

§ 24 (4). *The only daughter.*

The believing lay-sister, brethren, when rightly admonishing her only daughter, dear and beloved, would thus admonish her:—See, my dear, that thou become like Khujjuttarā the lay-sister and Veḷukaṇṭakiyā, Nanda's mother.

These, brethren, are the standard and measure of my lay-sister disciples, even Khujjuttarā and Veḷukaṇṭakiyā.

If thou, my dear, go forth from home to the homeless, see that thou become like sister Khemā and Uppalavaṇṇā.[1]

These, brethren, are the standard, these are the measure of my sister disciples, even Khemā and Uppalavaṇṇā.

Let not gains, favours, and flattery assail thee, my dear, a learner diligent in mind. Therein lies danger for thee.

So dire, brethren, are gains . . . Verily thus must ye train yourselves . . .

§ 25 (5). *Recluses and brahmins* (1).

Verily any recluses or brahmins whatever, brethren, who do not understand, even as it really is, the satisfaction, the danger,[2] the escape with regard to gains, favours, and flattery, they for me are not approved of among recluses as recluses, nor among brahmins as brahmins, nor have those venerable ones come even in this life fully to know of themselves, to realize, to live in the attainment of, the good of being recluse or brahmin.

But any recluses or brahmins whatever who do understand, even as it really is, the satisfaction, the danger, the escape with regard to gains, favours, and flattery, they for me are approved of among recluses as recluses, or among brahmins as brah-

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[1] *Cf. Pss. of the Sisters*, pp. 81 *f.* and 111 *f.*; *S.* iv, 374 *f.*

[2] Trans. 'misery' in Chapter XIV. See *ib.*, §§ 37-39.

mins; and those venerable ones have come even in this life fully to know of themselves, to realize, to live in the attainment of, the good of being recluse or brahmin.

§ 26 (9). (2).

Yea, if they do not—if they do—understand (not this only but also) the coming to pass and the going away of gains, favours, and flattery . . .

§ 27 (10). (3).

Yea, if they do not—if they do—understand the nature, the coming to pass, the ceasing, the way going to the ceasing of gains, favours, and flattery . . . the same do I say of their repute, of their life.

§ 28 (8). *The skin.*

Dire, brethren, are gains, favours, and flattery . . .

They cut the skin, then they cut the underskin, then they cut the flesh, then they cut the tendons, then they cut the bones, then they press right on to the marrow.

So dire are they . . . Verily thus must ye train yourselves . . .

§ 29 (9). *The cord.*

Dire, brethren, are gains, favours, and flattery . . .

They cut the skin . . . (*as in* § 28) they press right on to the marrow.

Just as if a strong man were to bind a stout horsehair cord about his leg and saw his leg with it till he cut the skin . . .

So dire, brethren, are they . . . Verily thus must ye train yourselves . . .

§ 30 (10). *The brother.*

He, brethren, who is Arahant, sane and immune, even for that brother I say that gains, favours, and flattery are a danger.

When this was said, the venerable Ānanda said this to the Exalted One:—'But to which sane and immune brother, lord, are they a danger?'

'I say not that they are a danger, Ānanda, for him the freedom of whose will is unshakeable. But to one who lives earnestly, ardently, strenuously, if he come among such as have attained to happiness in this present life, there I say that gains, favours, and flattery might be for him a danger.'[1]

So dire, Ānanda, are gains, favours, flattery . . . Verily, Ānanda, thus must thou train thyself . . .

4.

§ 31 (1). *He cut.*[2]

Dire, brethren, are gains, favours, and flattery . . .

Devadatta brought schism into the Order because he was overcome and his heart was possessed by them.

So dire . . . Verily thus . . .

§ 32 (2). *The root.*

. . . And in him thus overcome, . . . the root of good (karma) came to be extirpated.

So dire . . .

§ 33 (3). *Conditions.*

. . . Yea, the conditions of good (karma)[3] came to be extirpated . . .

§ 34 (4). *Bright (conditions).*

. . . Yea, even the bright conditions came to be extirpated . . .

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[1] The syntax of this sentence seems to me corrupt, even if the drift of it be clear. According to the *Comy.* 'happiness in this present life' applies to the religious circle of whom the earnest man is a member.

[2] The following four Suttas are of Sāvatthī.

[3] Namely, *alobha, adosa, amoha. Comy.*

§ 35 (5). *Seceding.*

The Exalted One was once staying at Rājagaha on Vulture's Peak hill not long after Devadatta had seceded. There the Exalted One addressed the brethren touching Devadatta:—

To his own destruction, gains, favours, and flattery befel Devadatta, yea, to his decline. Just as a plantain yields fruit to its own destruction, to its decline, . . . just as a bamboo yields fruit to its own destruction, to its decline . . . just as a rush yields fruit to its own destruction, to its decline . . . just as a mule bears young to her own destruction,[1] to her decline, even so to his own destruction, to his decline did gains, favours, and flattery befall Devadatta.

So dire, brethren, are they . . . Verily thus must ye train yourselves . . .

The Exalted One spake this: the Wellfarer speaking this, the Teacher spake thus further:—

As is the plantain, bamboo, and the rush
Each by the fruit it bears undone,
So is the foolish man by favours slain,
As by her embryo the mule.[2]

§ 36 (6). *The car.*

The Exalted One was once staying at Rājagaha in the Bamboo Grove at the Squirrels' Feeding-ground.

Now at that time prince Ajātasattu was ministering to Devadatta late and early by five hundred cars, and was providing food conveying it in five hundred cooking pans.[3] Thereupon many brethren came into the presence of the Exalted One, saluting and taking their seat beside him, and told him of this.

'Do not ye desire gains, favours, and flattery for Devadatta, brethren. So long as prince Ajātasattu ministers to

[1] The mule is not able to bring forth, and has to be slain to effect parturition. *Comy.*

[2] =above, i, 192.

[3] One such pan containing food for ten men. *Comy.*

Devadatta in this way, it is only falling away that is to be expected from him, not growth in good conditions. Just as if they were to crumble [dried] liver[1] on the nose of a fierce dog,—the dog would thereby become fiercer, even so, so long as prince Ajātasattu ministers to Devadatta in this way, it is only falling away that is to be expected from him, not growth in good conditions.'

So dire, brethren, are gains . . .

§§ 37–43 (7–13). *For mother's, father's, brother's, sister's, son's, daughter's, wife's sake.*

Dire, brethren, are gains, favours, and flattery, a bitter harsh obstacle in the way of arriving at uttermost safety.

I have known a certain man, reading his will by mine, who, even for his mother's sake[2] . . . even for his father's sake . . . his brother's . . . his sister's . . . his son's . . . his daughter's . . . his wife's sake would not deliberately tell a lie. Him have I seen thereafter overcome and his heart possessed by gains, favours, and flattery deliberately telling lies.

So dire, brethren, are gains, favours, and flattery, a bitter, harsh obstacle in the way of arriving at uttermost safety. Wherefore, brethren, thus should ye train yourselves:—' When gains, favours, and flattery come to us, we will put them aside, nor when they come shall they take lasting hold upon our hearts.'

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[1] *Pittaṃ*:—acchapittaṃ vā macchapittaṃ vā (of a bear or a fish). *Comy.*

[2] *E.g.*, to make brigands set his mother at liberty. *Comy.*

CHAPTER XVIII

KINDRED SAYINGS ABOUT RĀHULA

1.

§ 1 (1). *The eye.*[1]

THUS have I heard:—The Exalted One was once staying at Sāvatthī, at the Jeta Grove in the Anāthapiṇḍika Park.

Now the venerable Rāhula came into the presence of the Exalted One, saluted him and sat down beside him. So seated the venerable Rāhula said to the Exalted One:—'Well for me, lord, if the Exalted One were to teach me a doctrine which, having heard, I might live alone, secluded, zealous, ardent, and aspiring.'

'What think you as to this, Rāhula? Is sight abiding or fleeting?'

'Fleeting, lord.'

'But that which is fleeting, is it happy or unhappy?'

'Unhappy, lord.'

'But that which is fleeting, unhappy, changeable—is it fit to consider that as "This is mine! This am I! This is my spirit?"'

'Not so, lord.'

'Even the same can you say of hearing, smelling, taste, touch, mind. So seeing, Rāhula, the well-taught Ariyan disciple is repelled by sense. Being repelled, he loses desire for it; from losing desire he is set free; concerning that which is free, knowledge comes to him: "I am free!" Perished is birth, lived is the divine life, done what was to be done, there is nothing more in this state!—thus he knows.'[2]

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[1] Or sight, or seeing. *Cf.* below § 11.

[2] The following Suttas abridged also in the text are all on the mode of this one. All are referred to 'Sāvatthī.'

§ 2 (2). *Thing seen.*

What think you as to this, Rāhula, is what you see abiding or fleeting . . .

§ 3 (3). *Awareness.*

. . . is visual awareness . . . or other sense-awareness abiding or fleeting . . .

§ 4 (4). *Contact.*

. . . is sense-contact abiding or fleeting . . .

§ 5 (5). *Feeling.*

. . . is the feeling that is born of sense-contact abiding or fleeting . . .

§ 6 (6). *Perception.*

. . . is the perception of a visible object abiding or fleeting . . .

§ 7 (7). *Volition.*

. . . is volition [connected with] objects of sense abiding or fleeting ? . . .

§ 8 (8). *Craving.*

. . . is craving [connected with] objects of sense abiding or fleeting ? . . .

§ 9 (9). *Element.*

. . . is the earth-element . . . is any of the other three elements abiding or fleeting . . .

§ 10. *Aggregates.*

. . . is any one of the five aggregates of [individual life] abiding or fleeting:—body, feeling, perception, mental co-efficients, consciousness ?

'Fleeting, lord.'

'But that which is fleeting, is it happy, or is it unhappy ?'

'Unhappy, lord.'

'But that which is fleeting, unhappy, changeable—is it fit to consider that as "This is mine! This am I! This is my spirit?"'

'Not so, lord.'

'So seeing, Rāhula, the well-taught Ariyan disciple is repelled by any one of these. Being repelled, he loses desire for it; from losing desire, he is set free. Concerning that which is free, knowledge comes to him: "I am free!" and he knows that "Perished is birth, lived is the divine life, done what was to be done, there is nothing more in this state!"'

2.

§§ 11–20.

Suttas 1–10 *are identical with Suttas* 1–10 *in* §§ 1–10.

§ 21. *Insidious Tendency.*

Now the venerable Rāhula, so seated, said to the Exalted One:—'How, lord, should one know, how should one see, so that in the matter both of this body with its mind,[1] and also of all external objects[2] he has no notions of an 'I,' nor of 'mine,' nor an insidious tendency to vain conceits [concerning either]?'[3]

'Whatever visible shape there be, Rāhula, whether it be past, future, or present, whether it be your own or external

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[1] *Cf.* above vol. i, p. 86; *A.* i, 132.

[2] Another body with or without mind. *Comy.*

[3] For this triad of terms *cf. M.* iii, 18, 32; *S.* iii, 80, 136 etc.; *A.* iii, 444. Lit. translated:—I-making, mine-making, etc. 'Insidious tendency' I have elsewhere rendered 'latent bias'=*anusaya.* 'Bias' was suggested by a well-known work of Herbert Spencer, and a misconception of the Pali root. 'Latency' is more accurate, if scarcely practicable. *Cf. Compendium,* 172. There was a category of seven of them, *māna,* 'vain conceit' being the fourth. On the meaning of *māna,* see *Bud. Psy. Eth.* 298, *n.* 3; *Vibhanga,* pp. 353 *f.*, 383.

to you, whether it be gross or subtle, mean or noble, remote or near, which you see by right insight as it really is, namely, that "it is not mine! I am not it! it is not my spirit!" And every feeling, every perception, every mental property, all consciousness which you see in the same manner, to you thus knowing, thus seeing in the matter both of this body with its mind and also of all external objects, there will be no notions of an "I," nor of "mine," nor any insidious tendency to vain conceits [concerning either].'[1]

§ 22 (12). *Gone away from.*

Now the venerable Rāhula . . . said this to the Exalted One:—'How, lord, does one know, how does one see, so that in the matter both of this body with its mind, and also of all external objects the mind has gone away from notions of an "I," and of "mine," and from vain conceits, transcending the forms thereof,[2] is at peace and well enfranchized?'

'Whatever material qualities, Rāhula, [are yours], whatever feeling, or perception, or mental adjuncts, or awareness,[3] be it past, future or present, be it your own, or be it external to you, be it gross or subtle, mean or noble, remote or near, if you see it all so:—"this is not mine! I am not it! it is not my spirit!"—thus seeing by right insight the thing as it really is, you are liberated, without grasping.[4]

'To you thus knowing, thus seeing in this matter the mind has gone away from notions of an "I," and of "mine" and from vain conceits, transcending the forms thereof, is at peace and well enfranchized.'

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[1] *Cf.* above i, 17, 21 *f.*, 141.

[2] Namely, the setting up values in comparing self with others *Cf.* above i, 17 *n.*

[3] *Anupādā* for *anupādāya.*

[4] Alternative terms, with 'mental property' 'consciousness,' in § 21, for *sankhārā, viññāṇaŋ.* The Pali is the same in the whole of both paragraphs.

CHAPTER XIX

KINDRED SAYINGS ON LAKKHANA'S QUESTIONS

1.

§ 1 (1). *A lump of bones.*

THUS have I heard:—The Exalted One was once staying at Rājagaha in the Bamboo Grove at the Squirrels' Feeding-ground.

Now at that time the venerable Lakkhaṇa[1] and the venerable Mahā-Moggallāna were staying at Vulture's Peak hill. And the venerable Mahā-Moggallāna rising at an early hour and taking bowl and robe went to see the venerable Lakkhaṇa and said: 'Let us go, friend Lakkhaṇa, and enter Rājagaha for alms.' And the venerable Lakkhaṇa consented.

Now the venerable Mahā-Moggallāna as he was descending the hill and passing a certain place smiled. Then Lakkhaṇa said to him, 'What is the reason, what is the cause, friend Moggallāna, that you smile?'

'It is not the right time for that question, friend Lakkhaṇa. Ask me the question in the Exalted One's presence.'

Then when the twain had made their alms-round in Rājagaha, had dined and come away from their meal, they went into the presence of the Exalted One, saluted him and took their seat beside him. So seated the venerable Lakkhaṇa said to Mahā-Moggallāna:—'As the venerable Mahā-Moggallāna was descending Vulture's Peak hill just now,

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[1] This was a thera, one of the 1,000 Jaṭilas ordained by the Buddha when the three famous Kassapas were converted by him (*Vin. Texts* i, 132-5), and he had preached the 'Burning' Sermon; a very worthy saint. *Comy.*

as he came to a certain place he smiled:—What was the reason, what was the cause for the smile?'

'Just now, friend, as I was descending Vulture's Peak hill, I saw a skeleton* going through the air, and vultures, crows and falcons kept flying after it, pecking at[1] its ribs,[2] pulling it apart while it[3] uttered cries of pain. To me, friend, came this thought:—"O but this is wonderful! O but this is marvellous that a person will come to have such a shape, that the individuality acquired will come to have such a shape!"'

Then the Exalted One addressed the brethren:—

'Disciples, brethren, live the life of vision, yea, of insight, since a disciple will know, or will see, or will testify to a thing like this. I also, brethren, had seen that being before now, yet I did not reveal it. I might have revealed it, and others would not have believed me. Had they not believed me, it would have been to their hurt and their sorrow.

'This being, brethren, was a cattle-butcher in this very Rājagaha. He by the effect of that work has been punished[4] for many years, for many hundreds, nay, hundred thousands of years in purgatory. Now by the remaining effect of that work he has acquired a personality of that kind.'[5]

§ 2 (2). *Cattle-butcher.*

This and the following eight Suttas are all similar examples of Mahā-Moggallāna's clairvoyant visions under the same

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* *Aṭṭhisankhalikaṃ.*

[1] *Comy.* reads *vitudenti.* On *vitacchenti*, tearing, *cf. M.* i, 364. *Cf.* with *virājeyyuṃ* there, the more intelligible *vibhajenti* here. *Cf.* also, here, text p. 256, *nn.* 2, 3.

[2] Or inside of, or between, or about.

[3] *Sāssudaṃ* = *Sā sudaṃ.*

[4] *Pacitvā*, matured.

[5] The comment on the vision may thus be summarized:—The skeleton was a Peta. He and the birds, not being earth-dwellers, could only be seen clairvoyantly. They would not come into the focus of the earthly eye (*pasāda-cakkhu*). M.-M. should have felt pity—why did he smile? He thought of how the Buddha's wisdom and he too had prevailed, so that never could he come again to such a state. His exclamations were prompted by pity. Lakkhaṇa could also have seen the vision, but he was not attending as a clairvoyant must.

circumstances, followed by the Buddha's explanation given in similar terms.

'Just now, friend, as I was descending the Vulture's Peak I saw a lump of flesh[1] going through the air . . .'

'That being, brethren, was a cattle-butcher in this very Rājagaha . . .'

§ 3 (3). *Morsel and fowler.*

'. . . I saw a morsel of flesh . . .'

'That being was a fowler in this very Rājagaha . . .'

§ 4 (4). *The flayed sheep-butcher.*

'. . . I saw a flayed man . . .'

'That being was a sheep-butcher in this very Rājagaha . . .'

§ 5 (5). *Sword-pig-butcher.*

'. . . I saw a man with bristles of sword-blades going through the air. The swords kept rising and falling just on his body while he uttered cries of pain.'

'That being was a pig-butcher in this very Rājagaha . . .'

§ 6 (6). *Javelin-deer-hunter.*

'. . . I saw a man with bristles of javelins going through the air. The javelins kept rising and falling just on his body . . .'

'That being was a deer-hunter in this very Rājagaha . . .'

§ 7 (7). *Arrow-judge.*

'. . . I saw a man bristling with arrows . . .'

'That being was a judge[2] in this very Rājagaha . . .'

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[1] Such was the body of the unfortunate Peta. He had thought when dying of the dried meats he sold. *Comy.* The lively imagination of the Commentarial tradition pictured these bodies as very vast, and thus susceptible of a greater volume of suffering!

[2] Cruel with criminals. *Comy.*

§ 8 (8). *Sharp-point-driver.*

'. . . I saw a man bristling with stilettos . . .'

'That being was an animal-tamer[1] in this very Rājagaha . . .'

§ 9 (9). *The spy.*

'. . . I saw a man bristling with stilettos. These pierced his head and came out of his mouth; they entered his mouth and came out at his breast; they entered his breast and came out at his belly; they entered his belly and came out at his thighs; they entered his thighs and came out at his shins; they entered his shins and came out at his feet, while he uttered cries of distress.'

'. . . That being was a slanderer[2] in this very Rājagaha . . .'

§ 10 (10). *The corrupt judge.*[3]

'. . . I saw a man . . . as he went he lifted them on to his shoulders; as he sat down he sat upon them . . .'

'. . . That being was a village-cheat in this very Rājagaha . . '

2.

§ 11 (1). *The adulterer sunk in the pit.*

(*The following eleven Suttas are to be read in full, as* § 1.)

'. . . I saw a man sunk up to his head in a dung-pit . . .'

'That being, brethren, was an adulterer in this very Rājagaha . . .'

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[1] Reading *sūto* for *sūcako*. One who was cruel in his methods. *Comy.*

[2] *Sūcako ti pesuñña-kārako. Comy.*

[3] *Gāmakūṭo· vinicchayāmacco.* One who took bribes to give unjust judgments. As he did wrong secretly, so now he is put to shame and suffering in his secret organs, huge in size. *Comy.*

§ 12 (2). *The dung-eating wicked brahmin.*

. . . I saw a man sunk in a dung-pit eating dung with both hands . . .'

'. . . That being, brethren, was a brahmin in this very Rājagaha. He, when Kassapa Buddha had been teaching, had invited the Order of brethren to a meal. Then letting a vessel be filled with dung he said:—Aha! let my masters eat their fill and carry away as much as they need!'

§ 13 (3). *The flayed adulteress.*

'. . . I saw a flayed woman going through the air. Vultures and crows and falcons were flying after her tearing her, pulling her to pieces while she uttered cries of distress . . .'

'. . . That woman was an adulteress in this very Rājagaha . . .'

§ 14 (4). *Ugly woman, fortune-teller.*

'. . . I saw a malodorous, ill-favoured woman going through the air . . .' (*as in* § 13).

'That woman was a fortune-teller[1] in this very Rājagaha . . .'

§ 15 (5). *The dried-up woman, scatterer of coals over one of her fellows.*[2]

'. . . I saw a woman, parched, dried-up, sooty, going through the air, while uttering cries of distress.'

'That woman was the head queen of a king of Kalinga. She, moved with jealousy, scattered a brazier of coals over one of the king's women . . .'

§ 16 (6). *The headless man, the bandit.*

'. . . I saw a headless trunk of a man going through the air; his eyes and his mouth were on his chest . . .' (*as in* § 11).

'This being was a bandit named Hārika in this very Rājagaha . . .'

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[1] Accepting perfumes and flowers with a view to deceiving the people, saying to one and the other, 'You will become rich,' she is now malodorous, etc. *Comy.* which reads *mankuliy*.

[2] *Sapattī*, according to the *Comy.* this was a dancer who pleased the king once by massaging him.

§ 17 (7). *The almsman.*

'. . . I saw an almsman going through the air, his under-robe was on fire, burning and blazing, so also was his bowl, so also was his girdle, so also was his body, and he was uttering cries of distress . . .'

'This almsman was an evil-living brother when Kassapa Buddha was teaching . . .'

§ 18 (8). *The almswoman.*
(*Similar to* § 17.)

§ 19 (9). *The sister-in-training.*
(*Similar to* § 17.)

§ 20 (10). *The novice.*
(*Similar to* § 17.)

§ 21 (11). *The woman-novice.*
(*Similar to* § 17.)

'To me, friend, came this thought: O but this is wonderful! O but this is marvellous, that a person will come to have such a shape, that the individuality acquired will come to have such a shape!'

Then the Exalted One addressed the brethren:—'Disciples, brethren, live the life of vision, yea, of insight, since a disciple will know, or will see, or will testify to a thing like this. I also, brethren, have seen these beings before now, yet I did not reveal it. I might have revealed it, and others would not have believed it. Had they not believed me, it would have been to their hurt and their sorrow. This novice was an evil-doer in the teaching of Kassapa Buddha. She by the effect of her deeds has been punished for many . . . many years in purgatory. Now by the remaining effect of those deeds she has acquired a personality of that kind.'

CHAPTER XX

KINDRED SAYINGS ON PARABLES

§ 1. *The roof-peak.*

THUS have I heard:—The Exalted One was once staying at Sāvatthī at the Jeta Grove in the Anāthapiṇḍika Park. There the Exalted One addressed the brethren:—

1.

Just as in a peaked house,[1] brethren, whatever rafters there are all converge to the roof-peak, resort equally to the roof-peak, are fixed together in the roof-peak, all go to junction there, even so, whatever wrong states there are all have their root in ignorance, all may be referred to ignorance, all are fixed together in ignorance, all go to junction there.

Wherefore, brethren, ye must thus train yourselves:—'We will live earnestly'[2]—even thus.

§ 2. *Tip of the nail.*[3]

Then the Exalted One, lifting up a little sand on the tip of his finger-nail, addressed the brethren:—

2.

'As to this what think ye, brethren? Which is greater, this little sand lifted on my finger-nail, or this great earth?'

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[1] *Kūṭāgāra*, a hut or building with a peaked-roof or pinnacles, possibly gabled or with an upper storey. *Cf.* above, p. 71, *PTS. Dictionary.* For other parables on it see my Index to Similes in the Nikāyas, *JPTS*, 1906-7, pp. 58 *f.*, where this parable has been inadvertently omitted.

[2] All of the Suttas in this chapter except § 8 are referred to Sāvatthī.

[3] *Cf.* above p. 95.

'This lord, is greater, even this great earth. A trifle is the little sand lifted by the Exalted One on to his finger-nail. It cannot come into reckoning, it cannot come into comparison, it cannot form a fraction when compared with the great earth—this little sand lifted by the Exalted One on to his finger-nail.'

'Even so, brethren, are the beings that are reborn among humans few in number as against the greater number that are reborn elsewhere and not among humans.[1]

'Wherefore, brethren, thus must ye train yourselves:—"We will live earnestly"—even thus.'

§ 3. *The clans.*

3.

Just as whatever clans have many women, few men, are easily molested by robbers and pot-thieves,[2] even so, brethren, any brother who has not developed and often practised liberation of will through love is easily molested by beings other than human.

Just as whatever clans have few women, many men, are hard to molest by robbers and pot-thieves, even so any brother who has developed and often practised liberation of will through love is hardly molested by beings other than human.

Wherefore, brethren, thus must ye train yourselves:—Liberation of the will through love we will develop, we will often practise it, make it a vehicle, make it a base, take our stand upon it, store it up, thoroughly set it going.

§ 4. *The rich gift.*

4.

If anyone, brethren, were to give a morning gift of a hundred *ukka's*, and the same at noon and the same at eventide,

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[1] Somewhat arbitrarily the commentarial tradition judges that the greater alternative includes only rebirth in the four woeful spheres:—purgatory, animals, asuras and petas, deva-rebirth being included under the former alternative.

[2] Burglars who conceal their lights in jars when house-breaking *Comy.*

or if anyone were to practise a morning heart of love, a noontide heart of love, an eventide heart of love, even if it were as slight as one pull at the cow's udder,[1] this practice would be by far the more fruitful of the two.

Wherefore, brethren, thus must ye train yourselves: Liberation of the will through love we will develop, we will often practise it, we will make it a vehicle and a base, take our stand upon it, store it up, thoroughly set it going.

§ 5. *The blade.*

5.

Just as if there were a sharp-bladed spear, brethren, and a man were to come, and say:—With my hand, or with my fist I will double up* this sharp-bladed spear, I will knock it together, I will twist it round. As to that what think ye, brethren? Is that man able to do all this to that sharp-bladed spear with hand or fist?

'Not so, lord.'

'Why is that?'

'Because, lord, it is no easy matter to double up, to knock together, to twist round that sharp-bladed spear with hand or fist, without the man coming in for distress and injury.'

'Even so, brethren, where liberation of the will through love has been developed, practised often, made a vehicle and a basis, served for a stand to be taken upon it, stored up and thoroughly set going, if a creature other than human fancy that he can overthrow such a mind, he will come in for distress and injury.

Wherefore, brethren, thus must ye train yourselves:—Liberation of the will through love we will develop, we will often practise it, we will make a vehicle, a basis of it, take our stand upon it, store it up, set it thoroughly going.'

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[1] *Gadduhana-mattam pi* is so described in the *Comy.* 'Pulling just once the udder-teat of a cow.'

* *Patiḷenissāmi . . . patikoṭṭissāmi . . . pativaṭṭessāmi.* The *Comy.* explains these three acts as hitting the blade on the point so as to fold it double, and hitting it on the side of the blade so as to fold it (lengthwise), and curling it round as if it were spun cotton yarn.

§ 6. *The archer.*

'Suppose, brethren, there were four archers mighty with the bow, well trained, expert, past masters in their art[1] standing one at each quarter, and a man were to come saying: "I will catch and bring the shafts let fly by these four archers mighty with the bow . . . or ever they reach the ground." As to that what think ye, brethren? Were this enough for him to be called a swift man possessed of supreme speed?'

'Even, lord, if he caught and brought the shafts let fly by only one of the four archers mighty with the bow . . . or ever they reached the ground, it were enough for him to be called a swift man possessed of supreme speed. What need to speak of four such bowmen?'

'Brethren, as is the speed of that man, as is the speed of moon and sun, swifter than he, as is the speed of those spirits who run ahead[2] of moon and sun swifter than he, swifter than them both, so swifter than even these is the passing away of the things of this life.[3]

'Wherefore, brethren, thus must ye train yourselves: "We will live earnestly"—even thus.'

§ 7. *The drum-peg.*

Once upon a time, brethren, the Dasārahas had a kettle-drum called Summoner.[4] As it began to split the Dasārahas fixed in ever another peg, until the time came that the Summoner's original drumhead had vanished and only the framework of pegs remained.

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[1] *Cf.* above, i, 86. One adjective in the formula is here missing.

[2] Aerial devatā's now preceding, now falling behind when they stay to bathe . . . In the *Expositor* i, 80, the spirits are called Yama's. *Comy.*

[3] *Āyusankhāra*, things of physical life, for the incorporeal things pass away too quick for any reckoning. *Comy.*

[4] *Ānaka* or *āṇaka*, so explained by the *Comy.* 'As if summoning the people, it brought them together.' Summoning by drum is mentioned in *Jāt.* ii, 70; iv, 171, 256. On the name see *Jātaka* ii, p. 237 (No. 267), where the allusion looks like a gloss.

Even so, brethren, will the brethren become in the future. Those Suttantas uttered by the Tathāgata, deep, deep in meaning, not of the world, dealing with the void, to these when uttered, they will not listen, they will not lend a ready ear, they will not bring to them an understanding heart, they will not deem those doctrines that which should be learnt by heart, that which should be mastered.

But those Suttantas which are made by poets, which are poetry, which are a manifold of words, a manifold of phrases, alien, the utterances of disciples, to these when uttered they will listen, they will lend a ready ear, they will bring an understanding heart, they will deem these doctrines that which should be learnt by heart, which should be mastered. Thus it is, brethren, that the Suttantas uttered by the Tathāgata, deep, deep in meaning, not of the world, dealing with the void, will disappear.

Wherefore, brethren, ye are thus to train yourselves:—To these very Suttantas will we listen, will we give a ready ear. to these will we bring an understanding heart. And we will deem these doctrines that which should be learnt by heart, and mastered:—even thus.

§ 8. *Straw.*

Thus have I heard:—The Exalted One was once staying at Vesālī in the Great Wood at the Gable Hall. There he addressed the brethren:—'Brethren.' 'Lord,'[1] they replied. The Exalted One spake this:—

Sleeping on couches of straw, brethren, such now is the way of the Licchavis; strenuous are they and zealous in their service.[2] Against them Ajātasattu, son of the Vedehi [princess], king of Magadha, gets no access, gets no occasion.

In the coming days, brethren, the Licchavis will become delicate, soft and tender in hands and feet. On soft couches, on pillows of down they will lie till rise of sun. Against

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[1] See p. 1, *n.* *.

[2] As very skilful, hardy archers. *Comy*

them Ajātasattu son of the Vedehi [princess], king of Magadha, will get access, will get occasion.[1]

Sleeping on couches of straw, brethren,—such now is the way of the brethren, strenuous are they and ardent in their energy. To them Māra the evil one gets no access, against them he gets no occasion.

In the coming days, brethren, the brethren will become delicate, soft and tender in hands and feet. On soft couches, on pillows of down they will lie till rise of sun. To them Mara the evil one will gain access, against them he will find occasion.

Wherefore, brethren, thus must ye train yourselves: We will use couches of straw, strenuous and zealous in energy—even thus.

§ 9. *The elephant.*

Now at that time a certain novice spent too much time among the clansmen's houses. And the brethren admonished him not to do so. He being spoken to said thus:—Verily these senior brethren deem it permissible to go about among the clansmen's houses; why then should not I?[2] Then many of the brethren went into the presence of the Exalted One, saluted him and sat down beside him. So seated they told him of this.

Once upon a time, brethren, there was a great lake in a wooded region, and elephants dwelt by it. They, plunging into the lake, plucked up stalks and root-fibres of lotuses, cleansed them well, worked them free from mud and swallowed them. This made in them for beauty and strength; there was naught therein whence they should suffer death or mortal pain.

But following the example of those great elephants tender baby-elephants[3] plunged into the lake, plucked up stalks and

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[1] On the struggle between Ajātasattu and the Vajjian confederation, in which the Licchavi republic was the predominant member, *cf.* *Dialogues* ii, 78 *f.*; *Buddhist India*, pp. 25, 26, 40 *f.* Mr. B. C. Law, *J.A.S.B.*, xvii (N.S.), 1921, has collected the available materials, early and late, about them.

[2] *Kim angaṃ = kiṃ kāraṇā. Comy.*

[3] Called *bhinkacchāpā* (*chāpā* = young ones), because their usual cry is *bhing*. *Comy.*

root-fibres of lotuses, and swallowed them not cleansed, and kneaded together all muddy. This made in them neither for beauty nor for strength; there was herein whence they came to suffer death or mortal pain.

Even so, brethren, with us when the senior brethren rise at an early hour and taking bowl and robe enter village or township for alms, there they utter the doctrine;[1] the laymen pleased with them do their duty. They enjoy what they get without greed or longing, void of offence, watchful of danger and discerning their salvation.[2] Thus these things make in them for beauty and strength; there is naught therein whence they should come to death or to mortal pain.

But novices, when they, following the training of the senior brethren, rise at an early hour, and taking bowl and enter village or town for alms, there they utter the doctrine. The laity pleased with them do their duty. The novices enjoy what they get greedily and with longing, committing offence, heedless of danger and undiscerning their salvation. Thus these things do not make in them for beauty or strength; for that reason they come to death or to mortal pain.

Wherefore, brethren, thus must ye train yourselves: —'We will enjoy what we get without greed, or longing, or offence, watchful of danger, discerning our salvation'— even thus.

§ 10. *The cat.*

Now at that time a certain brother spent too much time among the clansmen's houses. And the brethren admonished him not to spend too much time over such intercourse. That brother being spoken to by them did not desist. Then many of them went and told the Exalted One.

Once upon a time, brethren, a cat was standing on the refuse-heap of a house-sewer,* watching for a mouse, thinking: 'When this mouse will come out of her home, I shall then and

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[1] Jātakas or Suttas, says B., a little 'previously' perhaps.

[2] Or escape (*nissaraṇa*).

* *Sandhi-samala-sankaṭīra.*

there catch and eat her.' And that mouse did come out of her home, and the cat pounced violently on her, disposed of her, swallowed her. But the mouse gnawed his guts, gnawed his bowels, thence he came to death or to mortal pain.

Even so, brethren, with us when a brother rising betimes and taking bowl and robe enters the village or township for alms, unguarded in deed, word and thought, without calling up self-possession, without self-restraint, it happens that there he sees womenfolk thinly clad or slightly clad. And seeing them lust begins to assail his heart, whereby he comes to death or to mortal pain.

For this, brethren, is death in the discipline of the Ariyan—that a man reject the training and turn away to the low things. This, brethren, is mortal pain—that he incur some dire offence, an offence, that is, whence recovery is declared possible.

Wherefore, brethren, thus must ye train yourselves:—'Only with guarded deed, word and thought, calling up self-possession, and self-restraint will we enter village or township for alms'—even thus.

§ 11. *The jackal.*[1]

'Have ye heard the jackal, brethren, howling in the night, at dawn?'

'Even so, lord.'

'That will be an old jackal, brethren, afflicted by mange. Wherever he wishes to go, to stand, to sit, to lie, there he goes, he stands, he sits, he lies, and the cold wind blows on him. 'Twere well, brethren, if a certain man among us, pledged to the Son of the Sakyans, were to experience even such a reborn life as that.'[2]

Wherefore, brethren, thus must ye train yourselves: 'We will live earnestly'—even thus.

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[1] See above, p. 156.

[2] 'This was said concerning Devadatta:—"He will not get in his future birth even so much ease of heart as that jackal."' *Comy.*

§ 12. *The jackal.*

(*First three lines as in* § 11.)

It may be, brethren, that there is in that decrepit old jackal more thankfulness, more gratitude than there is in a certain man among us pledged to the Son of the Sakyans.

Wherefore, brethren, thus must ye train yourselves:—'We will be thankful and grateful. Not even the least thing that is done for us shall be lost'—even thus.[1]

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[1] The *Comy.* has a tale about the jackal's gratitude. Released by a peasant from a snake coiled about it, the snake thereupon attacked the peasant. The jackal brought the peasant his axe in its mouth.

CHAPTER XXI

KINDRED SAYINGS ABOUT BRETHREN

§ 1. *Kolita.*[1]

THUS have I heard:—The Exalted One was once staying at Sāvatthī at Jeta Grove in the Anāthapiṇḍika Park. There the venerable Mahā-Moggallāna addressed the brethren:—'Friends, brethren!'

'Yes, friend,' responded the brethren.

The venerable Mahā-Moggallāna said this:—To me, friends, as I was meditating in seclusion, there arose a consideration of that which we call Ariyan silence. 'Ariyan silence'—what may that be?

And methought: when a brother from the suppression of applying and sustaining his thinking enters into and abides in Second Jhāna, a state of inward mental calm, uplifted, with no applying or sustaining of thought, which is born of concentration, full of zest and ease, then this is what we call Ariyan silence.

Now I, friends, entered into and remained in Second Jhāna. But when I had remained therein,[2] perceptions and work of mind in applying thought still went on.

Then, friends, the Exalted One came to me by the power of his will and said: Moggallāna, Moggallāna! Be not careless, brahmin,[3] as to the Ariyan silence. Establish thy mind

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[1] The personal name of Great Moggallāna. See *Pss. of the Brethren*, p. 341.

[2] And had emerged therefrom. *Comy.*

[3] He was of the brahmin class.

therein. Lift up thy heart therein. Plant thy thought[1] therein.

Thereafter, friends, I entered into and remained in Second Jhāna. Verily, friends, if anyone were to say rightly of anyone: 'Furthered by the Master the disciple attained to great super-knowledge,' it is of me that he would say it.[2]

§ 2. *Upatissa.*[3]

There the venerable Sāriputta addressed the brethren:—'Friends, brethren!' 'Yes, friend,' they responded. The venerable Sāriputta said this:—To me, friends, as I was meditating in seclusion, there arose this consideration:—'Is there now anything in the whole world, wherein a changing, a becoming otherwise would give rise in me to grief, lamenting, suffering, sorrow, despair?' And methought: 'No, there is no such thing.'

Then the venerable Ānanda said this to the venerable Sāriputta:—'But the Master, friend Sāriputta—would not a changing, a becoming otherwise in him give rise in you to grief, lamenting, suffering, sorrow, despair?'

'Not even a changing, a becoming otherwise in him, friend Ānanda.[4] Nevertheless I should [feel] thus:—"O may not the mighty one, O may not the Master so gifted, so wonderful be taken from us! Verily if the Exalted One may abide yet a long while with us, out of love to the world, it would be for the weal, the happiness of many many folk, the good, the weal, the happiness of devas and men!"

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[1] Mind, heart, thought, all = *cittaṃ*. These admonitions are, in Chapter XL., repeated for each jhāna.

[2] According to the *Comy.* the Buddha developed Moggallāna's concentration in this manner for a week, whereby Moggallāna attained all six super-knowledges.

[3] Sāriputta's personal name. See *Pss. of the Brethren, loc. cit.* This and the next four Suttas are all referred to Sāvatthī.

[4] I have ventured to place this sentence in Sāriputta's mouth, changing, in the Feer edition, 'Sāriputta' to Ānanda. It is unlikely S. would have kept silence; moreover, the wish expressed by S. is precisely that which Ā. was later on to utter too late. See *Dialogues* ii, 111.

'Surely long time have notions of "I" and of "mine" and insidious conceits been rooted out from the venerable Sāriputta! On that account is it that for the venerable Sāriputta a changing, a becoming otherwise even in the Master would not give rise to grief, lamenting, suffering, sorrow, despair.'

§ 3. *The jar.*

Thus have I heard:—

At this time both the venerable ones Sāriputta and Mahā-Moggallāna were staying at Rājagaha in the Bamboo Grove at the Squirrels' Feeding-ground in the same cell.* Now the venerable Sāriputta rising at eventide from meditation went to the venerable Mahā-Moggallāna and exchanged kind and friendly greetings with him. Seated by his side the venerable Sāriputta said thus:—'Very serene, friend Moggallāna, are you looking, very pure and clear is your complexion. Has the venerable Mahā-Moggallāna spent to-day in peace?'[1]

'I spent to-day, friend, in the exercise of sense,† moreover I had pious converse.'

'With whom did the venerable Mahā-Moggallāna hold pious converse?'

'With the Exalted One, friend.'

'Far away, friend, the Exalted One now stays at Sāvatthī, at Jeta Grove in the Anāthapiṇḍika Park. What then? Did the venerable Mahā-Moggallāna go by will-power to the Exalted one, or was it the other way about?'

'I neither went by will-power to the Exalted One, friend, nor did the Exalted One come by will-power to me. Nevertheless even as with him, so also with me the deva-sight and the deva-hearing are made clear.'[2]

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* *Ekavihāre.*

[1] *Santena vihārena.*

† *Oḷārikena vihārena:* lit. in a material or gross sense, as compared, presumably, with purely mental exercise. He was exercising clairvoyance and clairaudience, and the objects thereof are 'gross.' *Comy.*

[2] The thera wondering where the Master was just then, developed the light and saw him, with deva-sight, seated in his 'Fragrant Chamber,' and heard him. *Comy.*

'What kind of pious converse did the Exalted One hold with the venerable Mahā-Moggallāna ?'

'As to that, friend, I asked the Exalted One: "We say, lord, [this one] is of consummate energy,* [that one] is of consummate energy; in what way is a man so ?"

'And the Exalted One said to me this:—"It is herein, Moggallāna, that a brother practises consummate energy:— 'Verily let skin and sinews and bones wilt in my body, let flesh and blood dry up, or ever there be halting of energy till I have won that which by man's strength, by man's energy, by man's progress may be won!'[1]— thus, Moggallāna, does one become of consummate energy." It was just thus that I had pious converse with the Exalted One.'

'As if a little mound of gravel were set up alongside of Himâlaya, lord of the hills, friend, even so are we when set up alongside of the venerable Mahā-Moggallāna. Verily may he, so gifted, so wonderful abide here for an æon if he so desire!'

'As if a little pinch of salt were set up alongside of a big jar of salt, friend, even so are we when set up alongside of the venerable Sāriputta. Verily hath the Exalted One praised, commended, extolled the venerable Sāriputta in divers ways.

> Even as Sāriputta was supreme
> In insight, morals, and self-mastery,
> So may the brother who hath won the goal
> Rank even with the highest of them all.[2]

Thus verily did these two great souls give cheer one to the other in that they spoke well, in that they talked well.

§ 4. *The novice.*

Now at that time a certain novice after he had returned from his almsround and had dined, entered his cell and sat at leisure, in silence and resigned, nor did he render service to

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* *Āraddhaviriyo.*

[1] *Cf.* above, p. 24.

[2] Above, i, 80. The verses are there ascribed to Anāthapiṇḍika, on his revisiting his park, his gift to the Order, as a deva after his passing over.

the brethren at the time of robe-making.[1] Then a number of the brethren went and informed the Exalted One of his conduct. And the Exalted One bade a certain brother: 'Come thou, brother, bid that brother by my word hither saying, The Master bids thee, friend.'

'Even so, lord,' was the response, and that brother came, saluted the Exalted One, and sat down at one side. To him so seated the Exalted One said:—

'Is it true what they say that thou, brother, after alms-round and meal dost sit at leisure, in silence and resigned, nor renderest service to the brethren at the time of robe-making?'

'I do my own work, lord.'

Then the Exalted One, reading by his mind that brother's mind, bade the brethren:—'Be ye not vexed, brethren, with this brother. He is a brother who can attain at will,* who can attain without trouble, without toil the Four Jhānas, happy states, under present conditions, of highest consciousness.† And that for the sake of which the clansmen rightly leave home for the homeless—that uttermost goal of divine living he has come to know thoroughly for himself and to realize, has attained it and therein abides.'

The Exalted One spake this. The Wellfarer so saying, the Master spake this yet further:—

> No slacker nor the man of puny strength
> May win Nibbāna, freedom from all ill.
> And this young brother, yea, this peerless man
> Bears the last burden, Māra's[2] conqueror.

§ 5. *Sujāta.*

Now the venerable Sujāta came into the presence of the Exalted One. The Exalted One saw the venerable Sujāta coming, and seeing him he addressed the brethren:—

'Truly, brethren, that clansman in both ways is beautiful;

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[1] *Cf.* above, i, 258.

* *Nikāmalābhī.* † *Abhicetasikānaṃ.*

[2] Lit.: of Māra and his mount or elephant. *Cf. Dhammapada,* verse 175.

not only in that he is gifted with perfect beauty, is very handsome, attractive and lovely, but also in that he has come to know thoroughly for himself and to realize, and so attain to and abide in that uttermost goal of divine living, for the sake of which the clansmen rightly leave home for the homeless.'

The Exalted One spake this. The Wellfarer so saying, the Master spake this yet further:—

> Fair, I ween, this brother is.
> Straight and sincere the heart of him.
> Detached, unyoked [from worldly ties],
> In grasping not O well is him!
> He bears the final body now,
> Victor o'er Māra and his mount.

§ 6. *Bhaddiya.*

Now the venerable Bhaddiya the Dwarf[1] came into the presence of the Exalted One. And the Exalted One saw him coming, and seeing him he addressed the brethren:—'See ye, brethren, this brother coming, ugly, unsightly, hunchbacked, despised by the brethren.'

'We do, sir.'

'Now that brother is highly gifted, brethren, of a lofty nature. No easy matter is it to win that which he formerly had not won, even that for the sake of which clansmen rightly leave the home for the homeless, even that uttermost goal of the divine living which he has attained, wherein he abides, having come to know it thoroughly for himself and to realize it.'

The Exalted One spake this. The Wellfarer saying this, the Master spake this yet further:—

> Swans, herons, peacocks, elephants, and eke the dappled deer,
> Varied as may their bodies be, all do the lion fear.
> So among men a puny lad, if only he be wise,
> Is truly great, not so the fool though large he be in size.

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[1] See *Pss. of the Brethren*, p. 230. The *Comy.* here also gives the legends of the karma that made him so unsightly (as a rāja he mocked old people), and that gave him the lovely voice which finds no mention in this work.

§ 7. *Visākha.*

Thus have I heard:—The Exalted One was once staying at Vesālī in the Great Grove in the Gabled Hall. Now at that time the venerable Visākha of the Pañcālans[1] was in the meeting-hall instructing, inciting, enlightening, and inspiring the brethren with pious discourse, with urbane speech, well articulated, without hoarseness, expounding the meaning, relevant, unworldly.[2]

Then the Exalted One, when he had risen from meditation at eventide, went to the meeting-hall and sat down on the seat prepared. So seated he addressed the brethren:—'Who was it, brethren, that was in the meeting-hall instructing, inciting, enlightening, and inspiring the brethren with pious discourse, in urbane speech, well articulated, without hoarseness, expounding the meaning, relevant, unworldly?'

'It was the venerable Visākha of the Pañcālans, lord.'

Then the Exalted One addressed Visākha saying:—'Well done, well done, Visākha! Well hast thou done on this wise to address the brethren.'

The Exalted One spake this. The Wellfarer so saying, the Master spake this yet further:—

> They know the wise man mixing with the fools
>   Though naught he say.
> They know him when he speaks, teaching [us all]
>   The Deathless Way.
> Let him speak doctrine, make it shine, lift up
> The banner of the seers. Bright shining words
> Have they for banner, yea, they have the Norm.[3]

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[1] *Cf. Pss. of the Brethren*, p. 152 *f.*

[2] This formula for a good delivery occurs above, i, 241, with the last two adjectives omitted. B. discusses the terms as if they occurred here for the first time. He had probably forgotten (as also had the translator, but her collaborator had not). The last two terms, literally, 'included, independent,' are explained by the *Comy.* to mean, 'included in the Four Truths-doctrine,' 'not on themes of *saŋsāra.*'

[3] *Cf. Pss. of the Brethren*, p. 65, *n.* 3, and references there. It is not easy to reproduce the word-play on *bhāsati* to speak, and to shine (*bhāsay* make shine). *Cf.* above, i, 23, *n.* 1; 67, *n.* 1.

§ 8. *Nanda.*

Now the venerable Nanda, nephew of the Exalted One's mother, donning robes that had been dressed on both sides,[1] painting his eyes and taking a bright, clean bowl, went into the presence of the Exalted One, saluted him, and took his seat beside him. To him so seated the Exalted One said:—

'Not meet is it for thee, Nanda, who as a clansman, left the world in faith, going from home to the homeless, to don robes that have been dressed on both sides, to paint thine eyes and bear about a bright, spotless bowl. Meet for thee, Nanda, is it that thou shouldst be a forest-dweller, an almsman and a ragged robeman, and that thou shouldst dwell unheeding desires of sense.'

The Exalted One spake this. The Wellfarer so saying, the Master spake this yet further:—

> Maybe some day shall I see
> Nanda a forest-votary,
> In gear cast out he knows not whence,
> His maintenance supplied
> By food he knows as cast aside,[2]
> Heedless to calls of sense.

Then the venerable Nanda after that became a forest-dweller and an almsman, and a rag-robeman, heedless as to desires of sense.

§ 9. *Tissa.*

Now the venerable Tissa, nephew to the Exalted One's father,[3] went into the presence of the Exalted One, saluted

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[1] This method, corresponding possibly to our 'pressing cloth,' is described as rapping with hand or mallet, and again rapping after reversing the cloth. *Cf. Dhammapada, Comy.* i, 37. On Nanda see *Udāna*, p. 21, *Pss. of the Brethren*, p. 46. B. here states that he 'got himself up' to evoke an opinion from his cousin—either 'truly this little brother of mine is beautiful!' or a fault-finding—that he might dress accordingly for the rest of his life.

[2] So the *Comy.* 'marked off when choice food is selected for the great folk.' *Cf. Pss. of the Sisters*, p. 144, *n.* 1.

[3] See *Pss. of the Brethren*, p. 43; *cf.* below, iii (text), p. 106.

him, and took his seat beside him, unhappy, sorrowful, the tears rolling down. Then the Exalted One said this:—'What is it, Tissa, that you sit there unhappy, sorrowful, the tears rolling down?'

'It's because the brethren, lord, with one accord have been abusing and teasing me.'[1]

'That is because, Tissa, thou wilt do the talking, and dost not bear with their talk. Not meet is it for thee, Tissa, a clansman who in faith didst leave the world, the home for the homeless, to be the talker and not suffer the talk of others. Meet it is for such as thee, if thou be the talker, to suffer also that others talk.'[2]

The Exalted One spake this. The Wellfarer so saying, the Master spake this yet further:—

> Now why be wrath? Nay, Tissa, be not wrath!
> To bear no anger, this is best for thee.
> Yea, to suppress anger, conceit and guile—[3]
> For this we live the living that's divine.

§ 10. *Senior by name.*

The Exalted One was once staying at Rājagaha in the Bamboo Grove at the Squirrels' Feeding-ground. Now at that time a certain brother by name Senior[4] was living alone and was commending such a life. He entered the village alone for alms, he returned alone, alone he sat in private [meditation] and alone he practised his terrace-walk.

Then a number of brethren went into the presence of the Exalted One and told him of this brother's mode of life. And the Exalted One spoke to a certain brother saying:—'Come thou, brother, tell my word to Brother Senior:—"The Master, friend Senior, calls for thee."' 'So be it, lord,' responded the

[1] On this stock Pali phrase see *JPTS*, 1909-10, *s.v. sañjambhari*, *Dialogues* i, 255; *A.* i, 187. See **Sañjambhariŋ karoti*.

[2] The *Comy.* explains that he appeared in the Order smartly attired, and still gave himself the airs of a young noble, not carrying out the duties of a novice. An original 'Jātaka' is added.

[3] Reading *kodha-māna-maccha-vinaya-*.

[4] Thera.

brother, and called the venerable Senior. 'So be it, friend,' responded the venerable Senior, and he came into the presence of the Exalted One, saluted him, and sat down beside him. To him so seated the Exalted One said:—'Is it true what they say, Senior, that you are living quite alone and commending such a life?'

'That is so, lord.'

'What sort of life is this that you lead and commend?'

'It is this, lord, that I enter the village alone for alms, return alone, sit alone [to meditate], and perform the terrace-walk alone.'

'That is living alone, Senior; I do not say it is not so. But further, there is a way of perfecting the solitary life in detail which I will tell you. Listen well and give your mind thoroughly.'

'Even so, lord.'

'How, Senior, is the solitary life perfected in detail? It is when that which is past is put away; when that which is future is given up, and when, with regard to present self-states that we have got, will and passion have been thoroughly mastered. It is thus, Senior, that the solitary life is perfected in detail.'

The Exalted One spake this. The Wellfarer thus saying, the Master spake this yet further:—

> Who overcometh all, who understandeth all,
> Whoso is very wise, in all things undefiled,
> Who all abandoning, in death of craving free,[1]
> That is the man of whom I'd say, 'He lives alone.'

§ 11. *Kappina.*

Now the venerable Mahā-Kappina[2] came into the presence of the Exalted One. The Exalted One saw him coming while afar, and seeing him he called the brethren:—

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[1] Craving is sometimes called one's 'second' (*alter ego* or mate). *Cf. Pss. of the Brethren*, verse 54, 1091; Majjhima i, 171.

[2] See *Pss. of the Brethren*, p. 254 *f.* for his story and verses; also p. 366. B. gives the same story here, a somewhat amplified version.

'Do you see, brethren, that brother coming to us, pale, thin, with a prominent nose?'

'Even so, lord.'

'That brother is highly gifted, brethren, of wondrous power. No easy matter is it to win that which he formerly had not won, even that for the sake of which clansmen rightly leave the home for the homeless, even that uttermost goal of the divine living which he has attained, wherein he abides, having come just here and now to know it thoroughly for himself and to realize it.'

The Exalted One spake this. The Wellfarer so saying, the Master spake this yet further:—

> The noble is the best among the folk
> Who put their trust in lineage.
> But one in wisdom and in virtue clothed
> Is best of all 'mong spirits and men.[1]
>
> By day the sun shines and by night the moon.
> In armour shines the warrior; ardent, rapt,
> The brahmin shines, but through both day and night
> Shineth the Buddha's glowing [love for men].[2]

§ 12. *The comrade.*

Now two brethren who were comrades, dwelling together with the venerable Mahā-Kappina, came into the presence of the Exalted One. The Exalted One saw them coming yet afar, and seeing them he called to the brethren:—

'Do you see coming to us, brethren, those two comrade-brethren who are dwelling together with Kappina?'

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[1] *Dialogues* iii, 94.

[2] *Dhammapada*, verse 387; *cf.* above, i, 22, 67. These are simple ideas in simple Pali. I cannot give the play on words in *jhāyi*, which means both burning and meditating, save that 'ardent' has an analogous double meaning. 'Glowing love for men' is freely rendered. *Tejo* also bears a double meaning, like 'ardent.' It means both 'heat' and that efflux of feeling and will for which we havē no word as yet, but which Jesus meant by 'virtue,' and we mean by '*vim*.'

'Even so, lord.'

'Those two, brethren, are highly gifted, of wondrous power. No easy matter is it to win that which they formerly had not won, even that for the sake of which clansmen rightly leave the home for the homeless, even that uttermost goal of the divine living which they have attained, wherein they abide, having come just here and now to know it thoroughly for themselves and to realize it.'

The Exalted One spake this. The Wellfarer so saying, the Master spake this yet further:—

Comrades these brethren are for sure.
Long time have they together fared.[1]
The holy Norm fares on in them,
The Norm that Buddhas tell to men,
The Norm that Ariyans tell to men,
By Kappina therein well trained,
They bear their final body now,
For they are devil-conquerors.[2]

Here ends the Book on Cause. The contents thereof are:

Cause, Understanding, Element,
With th' Incalculables, Kassapa,
Favours, and Rāhula and Lakkhaṇa,
The Parables together with the Brethren :—
These together make the Second Book.[3]

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[1] *Sameti=saṃsandati*, the word rendered 'flow together,' above, p. 108. The legend is that they had been somehow with each other in five hundred previous lives.

[2] *Cf.* above, pp. 188. 189.

[3] There is a poetically framed envoi added, by scribe or editor, in the three Singhalese MSS. used by Feer:—Long may the river of the Word of the Conqueror, springing from the rock of him of the ten powers, having the ocean of Nibbāna as its goal, [flowing with] the waters of the passing away, bear [us] on!

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II.—PALI WORDS DISCUSSED IN COMMENTARY OR FOOTNOTES.

ANGA, kim. p. 180, *n.* 2
Aññā, p. 85, *n.* 2; p. 151, *n.* 1
Aññātuñcha, p. 191, *n.* 3
Ajjhattaŋ vimokkhā, p. 40, *n.* 2
Aṭṭhisankhalikaŋ (p. 170): setaŋ nimmaŋsalohitaŋ aṭṭhisanghātaŋ
Atthato, attato. Feer's text reads *anattato*, which is, from its context, plausible as good doctrinairism, but not nearly so probable for a sensible preacher to have said. The confusion between *tt* and *th* is very easily made in both S. and B. print
Adhicca-samuppannan ti akāranena yad-icchāya uppannaŋ (p. 15)
Adhimutti (p. 108): adhimuttikā = ajjhāsayā
Anamatagga, p. 118, *n.* 1
Anudhamma (p. 14) = anurūpadhamma ('in conformity with')
Anudhammacārī ti (p. 56) nibbānadhammaŋ anugataŋ paṭipattidhammaŋ carati pūretī ti attho
Anupādā (p. 37): catūhi upādānehi kañcidhammaŋ agahetvā; *cf.* p. 168, *n.* 3
Anusaya, p. 167, *n.* 2; *cf.* p. 45, *n.* 1
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Abhicetasikānan (p. 188) = abhicitta - uttamacittanissitānan, XXI. § 4
Abhiharanti (p. 61): pathavīrasañ ca āporasañ ca upari āropenti
Āraddhaviriyo ti paripuṇṇaviriyo, paggahitaviriyo
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Alaŋ vacanāya (p. 14) = evaŋvattabbataŋ arahati; yutto, anucchaviko ti attho
Ānaka, p. 178, *n.* 4

Āneñja (p. 57). 'Such an act is due to four kinds of volition:—to the two alternative kinds (in text), to thirteen and twelve kinds respectively.' I cannot trace this fourfold category elsewhere in Buddhaghosa
Āgati-gati, p. 46, *n.* 2
Itthatta, p. 17, *n.* 1
Idha, p. 34, *n.* 2

Upadhi, p. 76, *n.* 1
Upādāna, p. 62, *n.* 2

Ekavihāre ti (p. 192) ekasmiŋ gabbhe. Tadā kira bahū āgantukā bhikkhū sannipatiŋsu; tasmiŋ, pariveṇaggena vā vihāraggena vā senāsanesu apāpuṇantesu dvinnaŋ therānaŋ eko gabbho sampatto. Te divā pātiyekkesu ṭhānesu nisīdanti, rattiŋ pana nesaŋ antare cīvarasāṇiŋ pasārenti. Te attano patta-pattaṭṭhāne yeva nisīdanti, tena vuttaŋ ekavihāre ti

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Kūṭāgāra, p. 175, *n.* 1

Gadduhana, p. 177, *n.* 1
Gāmakūṭo, p. 172, *n.* 3

Cūḷikābaddha, p. 122, *n.* 1

Jhāyi, p. 194, *n.* 2

Ñāya, p. 47, *n.* 2

Tasati, p. 10. No comment. *Cf.* *Jāt. Comy.* iv, 20; *Mil.* 318 (trs. 'anxious')
Tibba, dukkhass'eva vevacanaŋ, p. 119
Tejo, p. 194, *n.* 2

Dāruṇo (p. 153), thaddo ti
Diddha, p. 156, *n.* 1
Dubbacā ti (p. 137) dukkhena vattabbā. Dovacassakaraṇehī ti dubbacabhāvakaraṇehi
Dummanku (p. 147) = dussīla

Deva, p. 114, *n.* 1
Desaŋ = kāraṇaŋ, p. 15
Dhātu, p. 21, *n.* 1; p. 101, *n.* 2

Nikāmalābhī (p. 188): icchiticchitakkhaṇe samāpajjanasamatthatāya
Nidāna (p. 105). These causal terms 'are all equivalents of *kāranaṃ*. *Nidāna*, *e g.*, is a *kārana* in that it stores up (*nideti*) the result, then, as if saying: "Here, take it!" makes it go.' *Comy.* In Buddhaghosa *kāraṇa* (cf. *Sum.* V. i, 34) has come very largely to supersede most of the earlier causal terms. See also *Desaŋ*

Patikoṭṭeti (p. 177): majjhe paharitvā, nāmentvā dhārāya vā paharitvā dve pi dhārā ekato alliyāpento patikoṭṭeti nāma
Patiḷenissāmi (p. 177) agghe paharitvā, kappāsavaṭṭi viya nāmento, niyyāsavaṭṭi viya ca ekato katvā alliyāpento
Pativaṭṭeti (p. 177): kappāsavaṭṭanakalāyaŋ viya pavattento cirakālaŋ saŋvellitakilañjaŋ pasāhetvā, puna saŋvelento viya ca pativaṭṭeti nāma
Papatā, p. 154, *n.* 1
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Pilotiko . . . chinnabhinnaŋ tattha tattha sibbita - gaṇṭhikataŋ chinnavatthaŋ, p. 24
Pubbakoṭi, 118, *n.* 3

Brahmacārī. The inflexions in this sentence are puzzling. One would think the text should read upaddutā brahmacārino . . . abhibhūtā brahmacārino. The printed S. text of the *Comy.* says, that Burmese texts read *abhitthanā* for *abhibhavanā*. This does not help, p. 141

Bhadante, p. 1. In this context only. Trenckner, in ***Pali Miscellany*** (Lond. 1879), p. 69 *f.*, has a discussion on bhadantebhante
Bhinkacchāpā, p. 180, *n.* 3

Mogha, p. 152, *n.* 2

Yogakkhema, p. 132 = *arahattaŋ*, for that is 'uttermost' and is safe from the four 'yokes' (or bonds, harnessing man to the Faring-on: — sensuality, renewed life, opinion, ignorance)
Yoniso, p. 6, *n.* 1

Lokāyatika, p. 53, *n.* 1

Visukāyitānī ti ādi (p. 44) sabbaŋ micchādiṭṭhi vevacanam eva. Sā hi sammādiṭṭhiyā vinivijjhanaṭṭhena visukam iva attānaŋ āvaraṇato visukāyitaŋ. Sammādiṭṭhiŋ ananuvattitvā tassa virodhena pavattanato *visedhitaŋ*. Kadāci ucchedassa kadāci sassatassa gahanato virūpaŋ phanditan ti *vipphanditan* ti vuccati.
Verabhayāni, p. 47, *n.* 1

Sa-upanisa, p. 25, *n.* 1
Sankhātadhammā ti (p. 36) aniccādivasena parivīmaŋsitadhammā. Arahataŋ etaŋ adhivacanaŋ. *Sutta-nipāta Comy. in loco*
Sankhārā, 119, *n.* 1
Sañjambhariŋ karoti (p. 192):— vācāya sannisitodakenā ti vacanapaṭodena; sañjambhariŋ akaŋsū ti sambharitaŋ nirantaraŋ phuṭaŋ akaŋsu, upari vijjhiŋsū ti
Sandhi-samala-sankaṭīra (p. 181): sandhī ti dvinnaŋ gharānaŋ sandhi; samalā ti gāmato gūthanikkhamana-maggo; sankaṭīran ti sankāraṭṭhānaŋ
Sā vedanā so vediyatī ti (p. 18). The verb is the causal passive of vidati, vedeti (to be known or felt), used actively. Andersen's ***Pali Reader***, Glossary
Sāṇo ti (p. 149) sakileso, sa-iṇo hutvā. The whole sentence occurs *M.* iii, 127. *Cf. Pss. of the Sisters*, ver. 2, and the *Comy.*, p. 8

Sūcako, p. 172, *n.* 2

III.—TITLES OF THE SAYINGS.

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[1] Read § 3, *Confluent waters* (1); below, § 4, *Confluent waters* (2).

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